Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

Library of the
UNION THEOLOGICAL SEMINARY
New York

APR

April 4, 1951

FROM COVER TO COVER

"The Layman's Responsibility to the Community" is the second of three articles appearing under the general title of THE LAYMEN SPEAKING. The author, Mr. Stanley Wallace, is a carpenter and editor of the local (Mill Valley, California) A. F. of L. Carpenter's Union newsheet. .... Page 3

Rabbi Herbert I. Bloom of the Temple Emanuel in Kingston, N.Y., writes on "HOW THE LORD HELPS THOSE. . . ." Rabbi Bloom suggests applying the methods of Alcoholics Anonymous to other social problems. ..... Page 4

CHURCH AND CONSCIENCE IN THE SOUTH is an editorial reprinted from the February 1951 *New South* periodical of Atlanta, Georgia. Page 5

The Rev. Arthur Bruce Moss of John Street Church in New York adds another chapter to his study of early American Methodism entitled FRANCIS ASBURY — MISSIONARY IN AMERICA. ..... Page 9

Newly-elected President Harold C. Case, discusses OUR HERITAGE AND THE FUTURE in his first speech at Boston University. ..... Page 10

READERS WRITE

Correction, Please

On March 14th, you published a letter of mine. In this I gave comparative figures showing that the absorption of Northern Ireland by Eire, as is agitated for in certain religious circles, would mean the extinction of Protestantism in the North.

Unfortunately, by typographical error, you headed the letter "I Wish Unity." Probably, you meant "Irish Unity," having substituted a "W" for an "R."

I most emphatically deny that this is my wish. The reverse, for I see nothing but extinction of Protestantism in a Roman Catholic Ireland, with all the liberty entailed. We have seen this happen in Spain and in South American countries where Catholicism reigns.

HAROLD P. C. J. FLEET
Somerville, Mass.

ED. NOTE: Sometimes the editor's handwriting is confusing to the staff.

Defends Zealots

In the March 14th issue of ZIONS HERALD appeared two articles under the title: "Truth and the Social Zealot." Let us see who are farthest from the truth: the "zealots," or the critics.

The material in my files on Korea, gathered from about a dozen on-the-spot reporters since the Jap surrender, would fill several issues of the HERALD. It would confirm almost all of the points in the McMichael article attacked by Dr. Muelder.

Since I cannot make this material available, let me suggest two articles in *The Nation*, Aug. 2, 1947 and May 22, 1948, both under the title: "Blunder In Korea." In them ZIONS HERALD readers will find confirmation of nearly all of the points in the article attacked.

Concerning the case of Willard Uphaus and the Warsaw Congress, Dr. De Wolf's claim that the Congress was "sponsored and controlled by Stalinists" surprised me. Can a Boston University man still be so *naive* as to think we can trust the press, even most of the British press, for the truth about Communism?

He should read the report of the 12 British workers of various political and religious views, who spent 16 days in the Soviet Union in May of last year. They traveled widely and issued a report: "Russia With Our Own Eyes," (being published by *The New World Review*, 114 E. 32nd St., N.Y.C., 30 cents). Mr. Fred Hollingsworth, chairman of the delegation, says:

"Our visit has been an eye-opener. We can say quite definitely after what we have seen that the story of Russia given in most of our big newspapers and the B.B.C. is as unlike to truth as black is to white.

"We had no difficulty getting the facts. We went where we pleased. We wandered about by twos and threes in the evenings and talked freely with the people. . . . The Soviet trade unions enjoy responsibility and power unknown anywhere else."

I suppose Dr. De Wolf will argue that all these men must be Communists or pro-Communists. Is it Christian to smear as a Communist, or pro-Communist every one who honestly tells the truth when it favors the Communists?

Surely, the *New World Review* will be smeared as Communistic. It would not be surprising if the reports of the Britishers and Scotchmen would be suppressed here in the land of the "free" where a lot of the "brave" are afraid of the truth.

We certainly need more and more and much more truth to make us free from the prejudice, bigotry and hate caused by the deluge of misinformation and falsehood spread over our land since V-J Day.

C. MONROE HAINES,
Ridgway, Pa.

Reply To Mr. Uphaus

Mr. Williard Uphaus in his reply to Dr. Harold De Wolf (ZIONS HERALD, Mar. 21st) does "not think Dr. De Wolf has misled any ZIONS HERALD reader into believing that I am a communist." This is probably true but Mr. Uphaus, through his own writing has not been so lucky on his own behalf.

Mr. Uphaus is correct in pointing out that we Americans have made some mistakes, but he seems to hold that since we have been wrong the Russians must be right. He puts it this way: "One of the terrors that communism holds for the individualistic, materialistic and money-grabbing West is its teaching against private property. Yet it is here that the early church and voluntary communism have a good deal in common." Notice that on the one hand we have the devilish materialism of western economics; while on the other we have an abolition of private property so benign and beneficent as to remind the writer of early Christianity. If Mr. Uphaus has ever heard of the materialism of Marx, or the blood purges and slave labor policies of the successors of Marx he keeps the information strictly to himself.

His writing causes one to wonder whether the times are not ripe for a fresh study of the relationship between pacifism and tyranny. Mr. Uphaus's brand of pacifism permits him to follow a policy of invincible reconciliation which includes a certain blindness to the evils of tyranny. Since peace is an absolute value to be purchased at any price, one must not talk about the sins of the tyrant, but only of one's own sins. If there is racial tolerance in the tyrant's country that must be acclaimed; but if there is slave labor that must be glossed over. To talk of that might arouse the tyrant and lead to violence. The violence of slave labor and blood purges are presumably to be preferred to the violence of war.

All of this, of course, serves well the purposes of the tyrant. Continued talk about sweet reasonableness and disarmament serves the purpose of keeping his enemy weak and confused, and makes his final victory easier. After victory it will be a matter of no consequence to liquidate Mr. Uphaus for daring to talk peace and sweet reasonableness in the hearing of violent men. (One must suppose that Mr. Uphaus would have the consistency and the courage to do so, although at Warsaw he offered no challenge to policies of violence that would cause any soul searching in the Kremlin.)

It is important, as Mr. Uphaus contends, to face "the true nature of the present world revolution," but any man who argues that since we are wrong they must be right is no guide to follow.

PROF. EARL H. FURGESON,
Westminster Theological Seminary,
Westminister, Md.

The Laymen Speaking

The Layman's Responsibility To The Community

STANLEY WALLACE

I HAVE BEEN ASKED to discuss the layman's responsibility to the community. This is a subject that is very close to my heart. I firmly believe that we laymen have failed in accepting our responsibility to the community.

We all do the things that are easy, such as attending and supporting our church. Many of us belong to the PTA or other organizations that certainly merit our support, and we all feel a little smug and self-satisfied. We are pretty good citizens, pretty good Christians, pretty good fathers and mothers. So we are pretty contented with ourselves.

This isn't enough. In fact it is really only the beginning, but to do any more takes some real effort and we just don't make the effort. Through this inertia, we finally decay to the point where we don't even realize any more that there are other responsibilities which are ours.

As laymen we stand committed to a Christian way of life. As American citizens we stand committed to a government of the people, by the people, for the people. What are we doing to see that these two similar ways of life continue? Are they ours just to have and not to work for? I think not.

So I have listed a few examples of what I feel are our responsibilities beyond just providing for our families.

RECENTLY IN THE *San Rafael Independent* there was a story about a sixteen-year old girl and a boy that drank in a bar until closing time, then stayed out the rest of the night. The boy was in jail, and certainly the girl was somewhat disgraced. At the end of the article, our sheriff mentioned that he had had reports concerning this bar's policy of serving drinks to minors. I have watched my paper closely for any action taken against the bar owner, but so far I have seen nothing in the papers. However, even if some action had been taken in this particular instance, it would not change the fact that teen-agers drink in many of Marin's bars. They buy liquor in many of Marin's liquor stores. Some of them have even been involved in some terrible automobile accidents while drunk. I can't remember one bar in the county being closed because it sold to teen-agers. Our sheriff says he has had reports about this drinking. Any of you that have raised teen-agers know that there are places these children buy this alcohol regularly. We can't blame the sheriff. Only we are to blame. The sheriff is just the end product of the decay of government of the people, by the people, for the people. The sheriff is just the end product of the Christian layman's inertia. We could force these people to obey and enforce the law, but we don't.

In the newspapers the last few days, there have been several items about a man whose name is familiar to every Californian. This man is not a politician; he is the man who admits that he has bought our politicians for years. This man is another example of the decay of government of the people, by the people, for the people. He is an example of the inertia of the Christian layman. He can exist only so long as we allow our rights to be violated, only so long as we do nothing about keeping government of the people, by the people, for the people. Christ preached a religion of action. His was a crusading religion. Christ worked to make this a better world. We as lay brothers of the church are pledged to follow his example. Are we working at it?

WE WERE FORTUNATE recently to have as a speaker, Dr. Lucas. Many of you heard him talk, but I should like to point out as an example of Christian administration, his reference to relief to needy countries. Dr. Lucas pointed out that relief such as you are being asked to contribute to today, run by the church and administered by Christian men and women, is highly successful. Out of every dollar contributed, 80 some cents actually reach the people for whom it was intended. But very little of the total reaches the needy when similar programs are run by politicians, or by government. Graft, avarice, lust for the dollar, take most of this type of relief. This country was built; this democracy founded and thrived in the early years of our history by the farmers, the mechanics, the working men and little business men. All were interested in the operation of their country. The churches definitely influenced our government through active participation in the government by their members. They were building a country that Christianity could thrive in as never before.

Today we are involved in a war. Some five years ago we finished a war. I can remember when the Nazis bombed Rotterdam. We were horrified at this wanton murder of women and children. Today we have repeated this murder a hundred times in Korea. Town after town has been leveled. Our newspapers boast of the complete destruction of these cities and we are supposed to take pride in the accomplishments of MacArthur and the other generals.

I SHOULD LIKE TO QUOTE Mr. William Wells from a recent article in *Harper's*. Mr. Wells until 1949 was chief of the motion picture branch of the Department of Public Information of the United Nations. I quote Mr. Wells: "For the United States now engaged in actual war has been, and still is, unable to make up its mind whether it is fighting for the preservation of capitalism or of democracy. It would seem that until it has made up its mind we could stop murdering in Korea."

I have been fortunate enough to know a few of the jet pilots over at Hamilton Field. They are all fine young

(Continued on Page 13)

This is the second in a series of three articles by leading laymen of The Methodist Church, being printed on successive weeks under the title "The Laymen Speaking."

"How The Lord Helps Those . . ."

HERBERT I. BLOOM

The churches and synagogues themselves, in many instances lacking courage or leadership, have echoed the status quo and accepted almost resignedly the manifest evils of our society, catering in large measure to the propertied classes who are their main support — and hence reflecting, with some signal exceptions, the climate of open congeniality to our contemporary society. Since the industrial revolution, the judgment of humanity has been and is being made on the basis not of worth but, as Erich Fromm would have it, of marketability: putting over the personality, ability to get along with people, ability to win friends, ability to sell oneself, ability to meet the standards of appearance and advertisability acceptable in each profession, from headwaiter to judge. Since man is no longer evaluated upon what he is but upon what he appears to be, since his search for truth in himself and his ability to love — the two cardinal indices of humanity — are not important, his religion becomes observance rather than experience, or no experience at all.

It has been my privilege to witness the work of Alcoholics Anonymous and to be inspired by the conviction that these people, concerned as they are with the elimination of one illness, alcoholism, and its collateral complications, are ready and willing to serve others without a question of self-sacrifice. They serve whenever they are called upon. Their only ideal is to help themselves and to help others arrest the difficulty of alcoholism. They will come out any time of night, they will give of their time and their energy, to help a fellow sufferer in his need — without thought of personal aggrandizement, privilege or adulation. This, to my mind, is true religion; especially because the basis of the program of AA is surrender to a Higher Power who is conceived of as the source from whence the blessings of sobriety flow. The Higher Power is not a mystical reservoir of grace, but the energy and wonder which effectuate the effort of the individual toward his own sobriety. Nothing is done without the Higher Power; but the Higher Power alone does not produce the sobriety. And this, to my mind, consists of the great religious force. Fellowship, acceptance of the outcast, willingness to respect the individual — no matter how far fallen — as a vessel of God's creation, is a high and glorious testimony to faith in God and in man.

Much has been said about group therapy. It is hardly necessary here to indicate that the technique of AA is a technique of group therapy. It was founded in the Oxford Movement, the principle of which was that open confession and the mutual sharing of one's burdens and one's difficulties are good for the soul. The sense of guilt plays a major role among most compulsives; and alcoholism is a compulsive condition. When the alcoholic joins his fellows in the AA group, he has no reason to feel humiliated or guilty. There are others who are in the same position as he is, who have gone through the same or similar experiences, and have made or are making the grade. The presence of others who believe that alcoholism is a disease and not a sin gives the new member of AA the conviction that he is not a sinner but a sufferer. As such, he is accepted in the group, regains his self-respect, and finds it possible to work realistically for the elimination of his trouble, without continually feeling inferior and desiring to escape this terrible inferiority in more alcoholism, more stultification and deeper degradation. Human dignity is so stressed and the value of the human spirit so italicized, that even the lowest derelict begins to sense that he has God-given powers and to gain self-love and self-respect which releases this strength source of positive energy.

Having said this, all of which is well-known, I am faced as a minister with the problem of how to bring these principles of mutual hopefulness, co-operation and serenity into play among people disturbed by problems other than alcoholism. We know that those that come to our study for counseling come because they require, in many instances, just such assurance, such faith in themselves and faith in a Higher Power, as are vouched safe in the AA. And with the AA, no external force is needed, no non-AA is necesary, though the sufferer is asked to bring his friends and family to the meetings. How can we give the client or the patient who comes to the study of the counsellor that same sense of uplift and exaltation and conviction of a Higher Power that we find in AA?

To gather together groups with various problems is much more difficult than it appears. It is harder to say to A, B and C, "You are all compulsive neurotics," and to D, E and F, "You are manic depressives or potential manic depressives." The alcoholic becomes aware of his alcoholism, and many a disturbed and confused person finds it difficult to become aware of the focus of the disturbance.

The principles of AA apply to anyone, save for the question of the power of alcohol over the lives of the people involved. If we substitute for "alcohol," "lust for power," "domination by authority," "desire to run away from reality," "unhappiness with one's business or professional life," "the uncontrolled or uncontrollable waste of one's time on futility," "bitterness against one's lot," "inability to cope with a physical or personality handicap," or any one of numerous conditions, the whole AA program is applicable — but not so easily applied.

In a day when the personal values of the individual must

• • • • • •

"The Communists are not the first people who set out to win the world with ideas. The Christian church started out that way at the beginning. St. Paul went forth to conquer the world for the gospel of Christ."

* * * *

Frank C. Laubach, "Wake Up or Blow Up."
Fleming H. Revell, New York

• • • • • •

play so important a part, because of the confusion and uncertainty of the world we live in, nothing could be of greater importance than to bring the AA principles into practice in daily living, whether or not we are alcoholics. How much healing of the soul could be accomplished if some technique were achieved by which men might follow the well known steps of AA: "(1) We admitted we were powerless over ——— and that our lives had become unmanageable. (2) We came to believe that a Power greater than ourselves could restore us to sanity. (3) We made a decision to turn our will and our lives over to the care of God, *as we understood Him.* (4) We made a searching and fearless moral inventory of ourselves. (5) We admitted to God, to ourselves and to another human being the exact nature of our wrongs. (6) We were entirely ready to have God remove all these difficulties of character. (7) We humbly asked Him to remove our shortcomings. (Prayer.) (8) We made a list of all persons we had harmed and became willing to make amends to them all. (9) We made direct amends to such people wherever possible, except when to do so would injure them or others. (10) Continued to take personal inventory, and when we were wrong, promptly admitted it. (11) We sought, through prayer and meditation, to improve our conscious contact with God, *as we understood Him,* praying only for knowledge of His will for us and the power to carry that out. (12) Having had a spiritual experience as a result of these steps, we tried to carry this message to ——— and to practice these principles in all our affairs."

Wherever the blank occurs, the word "alcoholics" is found in the AA program.

In the last analysis, whatever our religion, in whatever idiom we express these ideals, these are the cornerstones of the religious experience. In the principle of self-scrutiny and mutual sharing is implied the whole idea of ethical striving and ethical living. In the principle of prayer and contact with God, the whole vision of religion is encompassed. No one is told by what road and with what method we are to make these contacts. In the principle of confiding to another human being there is the need for mutuality; and in the practice of fellowship at the AA meeting inheres the obvious necessity of group sharing. Religion here is made to work, is made to fulfill a need, is seen to effect apparent and obvious transformation in the individual and in the group. It ceases to be abstract philosophy or theology and becomes immediate experience, without savoring of the miraculous or the magical. What we need in present day religious life is that kind of immediate experience.

In the area of alcoholism many doctors have approved the work of the group. In the area of religion, it seems to me no honest man can deny it. Without creed or cult, without theology or dogma, God becomes an effectual reality.

I am submitting these notes, not as novelties, but more or less in the form of an extended question. In pastoral psychiatry, what we want is to bring to the individual religious comfort and power. Perhaps some of the readers of these comments may have something to say by which we can translate the techniques of AA into a more ramified field of human help. The writer is not an alcoholic, but speaks from the conviction that the program and practice of this group ought to be brought into play, if the techniques of application to other sufferers could be perfected.

Church And Conscience In The South

AN EDITORIAL

If a complete history of Southern progress is ever written, many of its chapters will have to be devoted to the courage and leaderships shown by women of the region.

Persons familiar with the interracial movement know of the vital role played by the Association of Southern Women for the Prevention of Lynching. That organization was a major force for justice throughout the 'thirties and merits a large share of credit for the sharp decline in lynching during the years of its existence. The association attracted national attention for its outstanding work in mobilizing public opinion against the crime of mob violence.

Southwide Meeting

With the decline of formal lynching, related problems of injustice and inequality have come to the forefront. To meet those problems, a Southwide meeting was convened in Atlanta eighteen months ago under the sponsorship of the Southern Regional Council, the National Board of the YWCA, and church women's organizations. Women leaders from all parts of the South, representing the various faiths and denominations, came together to plan ways of bringing our daily practices into closer accord with our democratic ideals. They had as their guest Mrs. Eleanor Roosevelt. Her participation in the conference helped bring Southern conscience into closer relation with national and world problems. The conference also drew from the special knowledge of Southern authorities on civic and religious life.

What happened in Atlanta did not end with the meeting. The women present dedicated themselves to the task of getting fair and impartial justice in their own communities. They constituted themselves a "Fellowship of the Concerned" to put into action the following declaration of purpose:

> "I am concerned that our constitutional freedoms are not shared by all our people; my religion convinces me they must be and gives me courage to study, work, and lead others to the fulfillment of equal justice under law. I will respond to calls from the Southern Regional Council to serve my faith and my community in the defense of justice."

Under the leadership of Mrs. M. E. Tilly, the fellowship has grown into an impressive movement that has brought tangible improvement in scores of Southern communities. It is one of the most important and effective

(Continued on Page 14)

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN

Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their localities.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIX Boston, April 4, 1951 NUMBER 14

Rogation Sunday

For many centuries Rogation Sunday has been on the Christian calendar. This year Rogation Day falls on April 29th and the department of town and country church of The National Council of Churches has asked that both rural and city churches join in the observance. Dr. Benson Y. Landis of the department of town and country church says, "Observance of Rural Life Sunday is evidence of the churches' interest in the significance of food for human welfare, in the need for sharing food and in the necessity of increasing world food production." Dr. Landis has also reported the startling fact that six out of every 10 people go to bed hungry every night. Did you ever go to bed hungry?

The town and country department leaders have urged pastors to exchange pulpits on Rogation Sunday: city pastors to go to the rural areas, and rural pastors to go to the city churches. They have prepared a folder for us on Rogation Sunday which includes a suggested order of service. It is an idea worthy of consideration by all of our churches.

City people need to know much more than they do about the importance of rural churches. Rural people need to know that soil erosion usually results from soul erosion. City people need to know that the backbone of America is in the rural areas. Rural people need to know the needs of all of the children of God. What about wheat for India? What about the famine in Korea and in other parts of troubled Asia? What about Displaced Persons who long for a chance to come to our America and work on our farms? These, and many other timely questions should be discussed by rural people and city people on Rogation Sunday. If your church wants to cooperate we suggest that you write at once to The National Council's Town and Country Department at 297 Fourth Ave., New York 10, N.Y.

To Each His Own

The current furor concerning General MacArthur's statements on armed intervention in China and the subsequent request from the State Department that henceforth General MacArthur clear his press statements with the State Department, is a thoroughly understandable matter and one which the American people should watch with care. We must never allow our nation to have its foreign policy dictated by the military branch of the government. No branch of the government has any right to usurp the powers of Congress, or to take authorities unto itself that are assigned by Congress to other departments.

With military conscription as an accepted part of future American procedure, it is all the more important that the military authorities be re-defined and carefully watched. History has told a rather ugly story of what happens to nations when they begin to take their leads from the military authorities, instead of having the military forces taking their cue from the government. It is as certain as anything can be that when the military is allowed to assume the diplomatic and political functions of state, there can be no democracy.

Let those who cry loudest for military defense be on guard lest they lose their freedom. We cannot tolerate dictators in any segment of democratic government. However, if our modern build-up of military strength is for the purpose of defending our democratic way of life, then it follows that we must have a democratic life to defend.

It is at this very point that there is valid objection to universal military service as a permanent policy in our nation. While the age factor has been played up a great deal in all of the debates in Congress, it really is not nearly as important at what age we shall force American boys to take military training, as the policy of compulsory military training in peacetime. It commits this nation to a permanent form of totalitarian-

sm; it announces to the world that we are set on a permanent course of militarism and that all future generations of Americans are to be schooled in the science of militarism. No other branch of the government, therefore, has the hold on the American people that the military now has.

The counter-balance of all of this must be developed. We must be schooled in peace making. We must be re-schooled in the democratic process. We must learn how to become mature as a nation so that our current financial leadership in the life of the world will produce something more lasting than Great Britain produced after its centuries of world power. Clearly we must say to each branch of our government: "To each his own," and we must re-invest ourselves in the endless task of rebuilding our democratic way of life so that it will not need military defense.

Respect Is Earned

Last week your editor went to Patton, Pennsylvania, to attend a dinner given by the community in honor of his father, the Rev. Dr. J. E. A. Bucke, upon completion of a half century of service in the ministry of The Methodist Church. It was a great occasion and one which made this editor very proud to have a Dad who is genuinely loved by the people he has served.

The affair was held in the Methodist church at Patton, but it was distinctly a community function. The ministers of the other Protestant churches and three Roman Catholic priests were there. One of the outstanding addresses of the evening was given by a priest who spoke with genuine affection as he delivered a splendid tribute to the guest of honor. The town policeman, a Roman Catholic, sang two solos, and the presentation of a beautiful chair as a gift of the townsfolk was made by one of the members of the Roman Catholic Church. All of the program spoke of far more things than were said: it indicated a vital community unity based upon affection for a man who has moved humbly in that town. The super-excellence of the turkey dinner (with fixin's) spoke of care and pride in putting on the best banquet possible; the friendliness of the people as they came up after the program to meet the guest of honor and his three children was a demonstration in friendship that would do the troubled soul of the world more good than a hundred sermons.

But why all of this? Obviously one of the most important reasons was that the "happy jubilitarian" has always been a humble man devoted to honest service. As a pastor he has always "pastored." In snooping around his father's desk this editor discovered that though this 75 year old parson is not making as many calls per day as he did in his younger days, he is still averaging at least five calls every day. (With just a bit of editorial sticking-out-of-the-neck, let it be said here that this is probably a higher average than many younger parsons could boast.) We watched him move into a large group of high school boys who were involved in a heated discussion, and bring immediate smiles to all of their faces as he simply said, "I want to know what you're talking about!" We watched him as he chatted with one of the town imbibers who had asked him for some money: he had his arm around the shakey brother and offered to buy him a lunch, offered him friendship, but followed his usual wise procedure of not giving him money so that he could go back to the local saloon for more liquor. The shakey brother parted by saying to the half-century parson, "I wish you were my father — you could straighten me out!"

It seems clear that respect such as we saw shown to this man was an earned respect. It was not something that "went with the office." It seemed clear that it was related to what Jesus meant when he said that he who would be greatest must be the servant.

Anybody Can Quote It

Last week the United Press had a story from London which bears repeating here. *The Daily Telegraph* said that a stock broker who recently received induction orders from the British War Office replied in a letter, "See Luke 14:20." The verse says, "I have married a wife and therefore I cannot come." The newspaper said the broker received a reply from the War Office telling him to comply with the order and adding, "Your attention is drawn to St. Luke 7:8." This verse reads, "For I also am a man set under authority, having under me soldiers, and I say unto one, go, and he goeth, and to another, come, and he cometh." The War Office, according to United Press, did not confirm the report.

It may be that the story is better than the point it carries, but it does illustrate how very careful a Bible quoter must be. The ease with which many of us quote Scripture at the drop of a hat is not always a sign of intelligent piety! It is also wise to be sure of what precedes and what follows some of the Scripture we quote. For a mild "eye-opener," we recommend the reading of Genesis 31:43-55 and see the surprising setting for that beautiful Mizpah benediction which we love to say.

Whom Does God Choose?

CHARLES M. McCONNELL

Church School Lesson For April 15th.

Topics Copyrighted by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

GENESIS 12:1-4; 15:1-6; 17:1-21.

The Beginning of A Nation

The Book of Genesis is a book which delves into origins and roots. The first eleven chapters deal with the creation stories and the origins of man and sin and other items which have always intrigued mankind into a search for the roots of things. The second part of Genesis presents a galaxy of great people who became a nation.

Far back in the dim past a figure emerged who was called Abram first, then Abraham. The strict meaning of the word is "high father." He has always been "Father Abraham" to the Jewish people and he has been accounted the founder of the Jewish nation.

The belief has persisted through Jewish history that God chose Abraham as the father of the Jewish nation. The idea has been recorded by the authors of Genesis in these words:—"Neither shall thy name any more be called Abraham; for the father of a multitude of nations have I made thee, and kings shall come out of thee." This is the Genesis account of the origin of the Jewish nation and it bears the marks of validity. In fact it is the pattern of most national beginnings. A strong man arises and gathers around him a family and a tribe and finally a kind of state. Sometimes people gather into groups and choose their leaders but strong men emerge sooner or later who become known eventually as what we have called "founding fathers."

In a very real sense God chose Abraham as the first leader or father of the Jewish nation. The method by which this choice was made is none too clear, for the Jewish nation was well along toward organization long before the story was put down in Genesis.

The Covenant Everlasting

We cannot understand the ways of God with the Jewish nation unless we take into account what has long been known as "the Covenant Everlasting." Its origin is found in the words of God to Abraham in Genesis. "And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and unto thy seed after thee." Then God spoke in terms of national boundaries for the Jewish nation in these words which are quoted lest some reader does not have the Bible at hand. "And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."

It is impossible to understand Jewish history from the day Abraham first got this vision of a Jewish nation which as we claim for ourselves "under God," without taking account of this covenant.

Today we are witnessing a rebirth of the Jewish state in Palestine. The Holy Land of the Jewish people is now the scene of bitter controversy and bloodshed. It is a grim story which has unfolded before our generation's eyes and there is fast coming into existence a Jewish state which may become the fulfillment of the ancient covenant.

This is not the place to argue this question of the advisability of the creation of a Jewish state in Palestine. This argument is hot and the terms are being written in blood and sweat and tears. We cannot overlook the fact that from Abraham to the latest Jewish leader in Palestine "the Covenant Everlasting" has been dominant in Jewish thought and action.

The persecution of the Jewish people which this generation has written in ghettoes and concentration camps and by ruthless extermination has been practiced on a scale which no other period of history has witnessed. It is high time for some lasting covenant to be made or to be revived which will insure survival to the people who gave mankind its ten commandments, its great religious prophets and the human form of its Jesus Christ.

Chosen People

Religious leaders are chosen in some very interesting ways. Seldom are leaders chosen by God as definitely as Abraham was chosen. In the dawn light of man's existence on this earth it must have been hard to see good leaders.

Broadly speaking, we rate all men as equals in a very limited area of their lives. We have never gotten very far with the kind of leadership which is weak and mediocre. God had to hunt for Abraham and furnish him a son, Isaac, to continue the covenant. Unfortunately not all of the leaders of mankind have been religious. In the search for religious leaders we are often forced to take good mediocrity rather than blemished ability in our leaders. It would be a pretty flimsy claim to hold that all the able leaders of mankind are inside the church. As a matter of fact much of the really great moral leadership today comes from men and women who are not accepted, orthodox, regular, religious leaders. Jesus himself came from outside the regular group of religious leaders of his day. If the story of the crucifixion of Jesus has made its mark upon us in recent weeks during the period of Lent we surely have become fully aware of the fact that Jesus was crucified by some of the most orthodox and thoroughly accepted religious leaders of his day. He was rejected by the very nation which made an everlasting covenant with God.

At this great hour in the world's life we are seeking for the kind of leadership which will lead the world into a new and better day. There is a very strong likelihood that God will not select a well known, highly recommended and self promoting leader who knows the right people. From some remote spot, in a very hot and controversial area, there may come a man to lead us a long way toward the light which we must find quickly or perish.

Francis Asbury — Missionary In America

ARTHUR BRUCE MOSS

"Whither am I going? To the new world. What to do? To gain honor? No, if I know my own heart. To get money? No. I am going to live to God, and to bring others so to do. In America there has been a work of God: some moving first among the Friends . . . ; likewise by the Presbyterians. . . . The people God owns in England are the Methodists. The doctrines they preach, and the discipline they enforce, are, I believe, the purest of any people now in the world. The Lord has greatly blessed these doctrines and this discipline in the three kingdoms: they must therefore be pleasing to him. If God does not acknowledge me in America, I will soon return to England. I know my views are upright now — May they never be otherwise!"

FRANCIS ASBURY, ENROUTE TO America, ten days at sea, placed this as a sort of charter at the opening of his *Journal* (entry, Sept. 12, 1771). The record of the years shows with what grace and fortitude he exemplified and maintained the solemn principles. His thousands of sermons had but one theme — the infinite love and the saving grace of God in Jesus Christ. His daily walk among men was kept at an amazingly high level of probity of conduct, purity of heart, and selfless service. His constant endeavor was to build up among the people such a religious organism as would strengthen the needy individual by the moral and spiritual life of the group, and provide that stable permanence whereby the fellowship might move and grow with the needs of the enlarging "new world."

With his missionary companion, Richard Wright, Asbury landed at Philadelphia, October 27, 1771. During the next ten days he lost his "sea legs," gained his first priceless impressions of the genius of American life, and laid definite plans for action. He preached a number of times in or near Philadelphia, met with the people of St. George's church "in society," caught the dawning glimpses of a continent. Then he took to the road, never to cease "traveling in the church" until the very day of translation, March 31, 1816.

Asbury's first journey was from Philadelphia to New York. Here was an established road, good for those days, moving through a pleasant country-side, linking a number of growing towns. Already this road knew the tread of Methodist lay preachers — Thomas Webb, Robert Williams, Richard Boardman, Joseph Pilmoor. The echo of hoof-beats and the squeak of carriage wheels had marked their coming and going. But now, a new imperial spirit had arrived, a voice of authority was to give wise leadership, a heart, warm and true, was to throb close to the needs of people, despite storm, suspicion, famine, war, political chaos, the emergence of a nation of destiny.

The eager pilgrim preached in several places, first opened to such services two or three years previously by the sturdy Webb. However, by innate instinct and gift for lasting friendship, Asbury established contacts of his own. On the journey he met a Mr. Van Pelt of Staten Island at whose home he found comfort and rest and the concourse of friends for his preaching. In this group was Justice Wright who also promptly opened his palatial residence. For many years these two gracious families maintained their homes as veritable chapels for his ministry. Within two weeks Asbury had thus planted deep the first characteristic rootage for his work and influence. The pages of his *Journal* are rich in their constant reference to a multitude of people, of all degrees in life, who over and again gave him sacred hospitality.

Monday, Nov. 12th, Asbury reached New York, where he found Boardman "in peace but weak in body" (*Journal* entry). He preached at Wesley Chapel (John Street Church) several times within the week. "I feel a regard for the people, and I think the Americans are more ready to receive the word than the English: and to see the poor Negroes so affected is pleasing: to see their sable countenances in our solemn assemblies, and to hear them sing with cheerful melody their dear Redeemer's praise, affected me much." (*Journal* entry, Nov. 18, 1771.)

Having acquainted himself at the base, and with Boardman planning to remain in the city for the winter, Asbury promptly pushed out along the major roads. He traveled the Boston Post Road into what are now the Bronx and Westchester counties, establishing a dozen acceptable preaching places as far along as Rye and Mamaroneck (Mairnock, as he spells it). At a later time he was to parallel this with work along the Albany Road through Kingsbridge, and then across country to the earlier Boston Road points, and back again. Even when located in a city, Asbury would spend many days exploring the radiating roads and circling back over the more primitive side trails.

DR. WADE BARCLAY has summarized a typical period of the following year—April 2 to July 20, 1772 (according to the *Journal* entries, although that may not be a complete record of all details): "He preached a total of thirty sermons in Philadelphia and in addition preached once each in Chester, New Castle, Wilmington (Del.), and Manta Creek; and three times in Burlington, five in Trenton, four in New Mills, three in Greenwich, three in Gloucester, and seventeen times at unidentified places such as 'a friend's house', 'under the jail wall', 'in the field', and 'in the country,' seventy-one in all. Every Sunday he was in Philadelphia, going out from thence during the week, usually returning on Friday for an evening preaching service." ("Early American Methodism", Board of Missions and Church Extension, New York, 1949, p. 38.)

Initiated when he was but seventeen, Asbury's decade of continuous youthful lay-preaching in England, under the direction of some of Wesley's best men, had taught him much of the meaning of roads, and of their connecting inter-relation across widening rural areas. Thus he came to America, trained in the high strategy of the geography

of the Kingdom, as none of the others, save possibly only Thomas Webb. The brilliance of organization of work, evidenced so early, was to flower into a new denomination prepared to enter any opening field of spiritual opportunity. Wesley's notable utterance—"The World is My Parish"—was finding its first grand achievement.

REACHING AMERICA, Asbury had found Boardman exercising leadership, with Pilmoor as a sort of co-adjutor. A year or two later, when Rankin and Shadford were brought by Thomas Webb, it appeared that Wesley had designated Rankin to the pre-eminence. With their varying dispositions, and sometimes seemingly conflicting authorities, it was not easy for these men to find unanimous agreement in policy. The principles of constant and impartial itinerating, and of close adherence to the forms of organization and procedure within the Societies as developed at home in England—Asbury's cardinal tenets—did not set readily with some of the others.

One of the most searching problems had to do with the Sacrament and the other ordinances of the church. All these leaders were lay-preachers. Not one possessed any ordination. The rapid growth of the work, especially in the outlying areas, raised insistant demands for the Sacrament. But these had no right to administer the same. Some claimed the right, as the only way to satisfy the demand, even if this extreme procedure created schism in the fellowship. Others felt that the answer could come only from Wesley, and that all must hold steady until he should feel prompted to offer a solution.

Asbury stood firmly for the observance of the historic usages of the church. It was a long and difficult process. His wise leadership prevailed until the answer came with Coke after the Revolution at the Christmas Conference of 1784. In this connection it must always be remembered that the strict limitation of action enjoined by Asbury on others, he first laid upon himself. As an unordained lay-preacher, he would not think of baptizing or administering the Sacrament. Accordingly, he felt at full liberty to urge the same attitude upon others. (For a detailed discussion of Asbury's relationship to this question, the writer would refer to his article, "Ordination and the Sacraments", appearing in the November 1950 issue of *The Pastor,* Methodist Publishing House, Nashville, Tenn.)

Yet, these problems of "Discipline," related to the spiritual and temporal economy of the Societies, paled before the rapidly deteriorating political structure of the Colonies. The immediate pre-Revolutionary years posed clamorous questions of momentous character. Practically everyone of Wesley's missionaries was definitely pro-British in point of view and personal attitude. One of them — Martin Rodda — was so violent in political activity that he did much damage to the work in a large area. Wesley's entry into the conflict, through the wide dissemination of pamphlet literature, provoked deep suspicion against those who were his official representatives. One by one Wesley's missionaries returned to England, so that "two years after the Declaration of Independence not an English preacher (sent by Wesley) remained in America except Asbury." (Ezra S. Tipple, "*Francis Asbury—the Prophet of the Long Road,*" Methodist Book Concern, New York, 1916, p. 128.)

UNDER THE PRESSURE of inevitable circumstance the lesser missionary personalities were eliminated from the tangled scene. There remained, in lonely leadership, the one towering and majestic figure, tireless in energy, quick and wise in judgment, possessing a vast continental vision and consecration—Francis Asbury. Around him a coterie of eager, brilliant, younger men began to cluster. John Dickins, Jesse Lee, William Watters, Freeborn Garrettson became to Asbury as Timothy, Silas, Titus, Luke were to St. Paul. Inspired by the flaming zeal of the intrepid Asbury, these disciples wove with him the tapestry of Christian experience and life from colony to colony, and then from state to state. One has truly named him, "The Prophet of the Long Road." As none other, he was the apostle to America.

Our Heritage And The Future

HAROLD C. CASE

OUR HERITAGE in Boston University has been effectively interpreted in ritual, music, biography and pageantry. We are enjoying Founders' Day, 1951, because men of vision long ago, and more recently, anticipated our need, imagined our response and organized for our welfare.

None of us can take for granted the costs of organizing a university, developing a campus, erecting fine buildings, bringing together a great faculty, or welding scattered departments into a unified loyalty.

We have inherited the revenues of more than three quarters of a century of devotion and of determination to produce a worthy educational institution. What of our heritage and the future?

According to an ancient legend the Sphinx asked one question of all travelers. If they were able to answer correctly they were blessed and sent on their way unharmed. If they could not answer or gave incorrect replies, they were destroyed.

This legend has important meaning for us. Certain questions confronting us midway of the 20th century are so vital that our answers may determine the future of the race. Our generation has within its grasp more knowledge, better techniques, finer tools, sharper insights, and more effective means of production for releasing mankind into a good society than any single generation in all human history has ever possessed. However, we are also familiar with power enough and methods for its release to reduce the race to the status of primitive men.

The way we answer the question of the use of physical, mental and spiritual power may determine how we live and how long we live on this earth.

Norman Cousins, writing in *The Saturday Review of Literature,* asks what you would say if you were suddenly

alled on to defend the human race. He says, "We come to the presiding fact . . . that the human race has existed until now largely because it had an ample margin for error. It could make mistakes, but never on so large a scale as to threaten its own existence. There was always room for recovery.

"But today that margin for error has been used up. One more mistake . . . could be the final one. The world can no longer afford the fatal error of war."

CONSIDERING OUR rich heritage in the light of our future, certain questions require an honest answer.

First, what is the worth of man? Persuade me that I am an aimless atom ambling to annihilation, that life is a brutish burlesque, a foolish farce or a meaningless muddle, and I cannot be summoned to any very significant action in behalf of any very important human enterprise.

A talking animal story current in the West relates the conversation of two sardines swimming together up the Hudson River. The tide was going out and the current was strong, so the swimming was difficult. One was complaining to the other, "Why do we exert ourselves so? Let's go over and take the subway to 125th Street."

The second sardine replied, "What, and be packed in like people?" If we are only sardines packed in like people our dilemma is hopeless.

That is precisely the verdict of dictatorships of the right and of the left. When Hitler ordered the destruction of the statue of Mendelssohn, he said, "We will destroy his statue and erase his memory from the mind of the German people. For no contribution that he could have made as a musician could overcome the fact that he was a Jew." That artificial philosophy of blood and land plunged the world into disaster.

The Communist philosophy is materialistic to the last syllable. A war simply decides for the Soviet who will be in the driver's seat. Post-war chaos increases Communist chances. Peace, even at great cost and under difficult circumstances, insures the future for free people, and runs against revolutionary dictatorships.

DEMOCRACY ARISES from the greatest of all political ideas, the capacity, dignity and infinite worth of every individual. If our heritage of freedom is to remain the basis of our dynamic determination about the future, we must continually demonstrate the faith in us of the worth of each person—ours must be a vital fellowship based in personality fulfillment, not in any artificial distinction of race, creed, or nationality.

Second, thinking of our heritage and the future, we must decide what kind of traditions we will cherish.

In Carl Sandburg's book "Remembrance Rock," Justice Windom of the Supreme Court erects a shrine in his garden. There he places containers filled with earth from the places of historic importance in the life of the people of this nation. In times of personal need, Justice Windom would go into his garden, stand before Remembrance Rock and meditating on the history of the nation as symbolized by the earthen containers, he would regain his faith.

When he died, his grandson read these words beside the rock, "The hard beginning, the chaotic obstacles of the days when the Republic seemed lost, these must be remembered. Nations go down because they forget whence they came, whither they go, and become satisfied with themselves."

Freedom requires self-discipline. Freedom of speech involves the obligation of integrity, and the requirement of telling the truth. Freedom of worship is not synonymous with freedom *from* worship. When a generation loses its reverence for God, it gives up its respect for its fellow men. Democracy in government demands responsible citizens.

Our most precious possession is not our equipment, but our people. A fine awareness of the origin of our privileges, and a deep loyalty to their universal perpetuation is essential to any true greatness.

Finally, considering our heritage and the future, we must answer for our performance. Half-hearted efforts and mediocre morals cannot serve our age. Shoddy scholarship and indifferent loyalty are helpless to create the future. This is not a time for indulging self-pity. To be sure, we live in a dangerous day. But it is filled with possibilities for achievement, and all the laws of the universe are operative. This is not the last generation in history, and we are not badly treated because we were born in a time of social chaos.

THE FACT IS that some of the most creative people have lived in the most difficult circumstances. Out of handicaps and hardships they have fashioned radiant, victorious and immensely useful lives.

The insight that finds real happiness in hard places is productive of character. A great many men who are amputees were hospitalized in Pasadena. I became acquainted with several. In counseling with one who had lost both arms at the shoulders about his plan to marry, we discussed problems of adjustment, earning a living, and the three of us faced the issue squarely. Photographers wanted to take pictures following the ceremony of the groom holding the wedding ring within the prongs of his hook, and of her placing her finger inside that band. She protested. He replied, "Darling, this is exactly the picture we want. Every armless veteran in the United States will take courage from seeing me marrying such a wonderful girl as you are."

From that brand of selfless devotion, we could take our traditions and build here the greatest loyalty, the finest university spirit, the most stimulating atmosphere for learning, and the best religious experience to be found anywhere on earth.

That is my final word. Together we can take the mighty heritage that is ours, and walk toward the finest goal in the world, until one day the dreams and hopes of mankind will be realized—and perhaps together we may have contributed to their realization.

In a student-directed Founders' Day observance, the 20th annual such ceremony at Boston University, President Harold C. Case who took office on March 1st, gave this his first address to assembled trustees, faculty and students.

Library of
UNION THEOLOGICA

Welcome, Son !

By R.G.G. — A Grandmother

I was not unduly elated nor conscious of a definite reaction. Being a grandmother was simply a new experience awakened by an emotion that was elusive and vague. My reaction, however, jelled on the following morning when I hurried to the hospital while rehearsing my advice for mother and baby. My daughter-in-law was sitting up writing letters . . . looking her lovely normal pink-and-white self!

When I protested that her activity was a little early, she assured me, "Don't worry, I feel marvelous; had a very easy time. I got a pill, then another and went to sleep. When I awoke hours later, the baby was born — just like that! Isn't it wonderful?"

I did not know if it was or not. The apparent ease and nonchalance bothered me. It seemed to rob motherhood of all its initial glory. And besides, it had nothing to do with what I knew about the arrival of a baby; the pain, the exhaustion, the struggle through to the final accomplishment. These are the things I knew! A nurse came bouncing in with a staccato "Don't you want to see the baby?"

I was standing in a corridor with my face pressed against a huge glass window staring into an antiseptic room packed with sleeping or squalling infants in sterile baskets. My eyes roved from one little face to another looking for familiar little features. A nurse masked to the eyes wheeled a basket close to the window and indicated that this one was for me to see. This was my grandson!

I looked at the red, round head, the miniature of a face with almost no nose, and the more I looked the more distinctly I saw my son . . . as I first saw him! And the pictures of his youth flitted by distinctly; nursing, creeping, toddling, and one day he was a tot grown into the pet stage . . . with a succession of chicks, ducks, and white mice. Then as he grew older and bolder; frogs, turtles, and alligators; even a suckling pig, fattened for Christmas, that had escaped from a neighbor's garden and which he offered to me as a special treat!

Among the gifts for Mother were flowers, always a little wilted from, I thought, too much handling, but I learned years later that they were the leavings of funerals in a nearby church. Then the stone age; shells, pebbles, fieldstones. But always little gifts for Mother bought with pennies saved from a very small allowance.

Next the camping-out, or Indian age. Picnics, "cook-outs," excursions into the country with animals to see at zoo or farm, and a pond for a raft, and fishing.

Then off to summer camp too young, to finish growing up. And I, beset by fatigue and loneliness, leaving him there with misgivings. I learned much later that having been told I was vacationing across the ocean, he stood in tears on the bank of the camp lake and screamed across it, "Mo-ther, Mo-ther, come BACK!"

Then came the series of illnesses . . . to the near fatal one when I found his nurse by his bed praying for his life. I had the feeling of holding onto him with all my might; that if I let go for an instant he would slip away. I held on . . . until he stood straight and strong, and was off to school again.

The days slipped by so fast . . . and then he was in college. Tension eased at last. Hands off, Mother! He's grown up and making his stand in the world of young men. He came back on his first holiday . . . to girls and dates.

From the very first, every girl was the girl he was going to marry. There were so many that I stopped worrying about it.

Then came his last year at college. And just before commencement he made a little big announcement. It was just before graduation at the busiest end of the season. He came home and burst into my room with, "Mother, I'm going to be married. The date is all set! Two days after graduation!

I came alive instantly! To all my questions the answer was the same. "We're in love and why should we wait? We'll both work!"

The girl came to visit a week later. "Welcome, stranger! Our son loves you. It must be all right. We'll learn to love you too!"

And I did, from the moment war borrowed him, and nearly buried him, while we shared the anxiety and pride.

I felt an arm around me, and then a low chuckle, "Mother, what do you think of him? Isn't he a pip!" My son was at my side. But he was also in a little basket fast asleep in front of me! I looked at my son and smiled. I had no words ready but I heard myself saying, "Welcome son . . . of *my* son. You *are* 'a pip'!"

Relief Supplies To Korea

Washington, D. C. (RNS) — Efforts are being made to speed up delivery to Korea of relief materials collected by American churches, the State Department's advisory committee on voluntary aid declared here.

At the same time, the committee reported that American religious bodies had made available to the Secretary General of the United Nations a little more than three million dollars worth of relief supplies for Korea as of March 15th.

FEDERAL ENGRAVING CO.
FOR QUALITY AND SERVICE
DAY and NIGHT
Phone LIBerty 2496 — 2497
15 EAST ST. BOSTON, MASS.

War Relief Services of the National Catholic Welfare Conference leads the field, having contributed $2,473,087 worth of relief materials, most of it in the form of used clothing collected in a recent drive conducted in the nation's Roman Catholic churches.

Church World Service, interdenominational Protestant agency, has made available $322,458 in relief supplies. The American Friends Service Committee has contributed $141,500 worth of materials, the National Association of Evangelicals $60,000 worth, and Lutheran World Relief $44,550 worth.

Arthur G. Ringland, executive director of the advisory committee on voluntary aid, said that transportation difficulties had delayed the shipment of these supplies to Korea, but that the transportation bottleneck is now being broken.

He said that the Army is now finding it possible to make more shipping space available for the movement of relief supplies. A small fleet of trucks has been sent to Korea specifically for the purpose of hauling relief supplies.

Heretofore, it has been necessary in Korea to wait until the Army could make transportation available for relief shipments which were landed at Pusan or other ports. Due to war exigencies such transportation was not always promptly available. Now that trucks have been sent for relief purposes this problem will no longer be a critical one.

Meanwhile, Mr. Ringland stressed that the relief supplies are being moved to Korea as rapidly as possible. He said that in view of the suffering of Korean refugees religious groups should redouble their efforts to collect relief material.

"The churches are doing a wonderful job, as these figures clearly show," he said, "but the problem of human suffering there is probably more acute than any ever encountered in the history of war. The suffering is almost indescribable."

Prayers For Soldiers

Cleveland (RNS) — Children of all faiths in Murray Hill public school here have composed prayers which they hope will bring peace and comfort to men of the neighborhood who are fighting in Korea.

The prayer-writing project was originated by Florence M. Graham, principal of the school, who was inspired by a recent plea for prayers made by Warren Austin, chief U. S. delegate to the United Nations.

Miss Graham plans to include the children's prayers in a pocket-size booklet to be sent to local soldiers serving in Korea.

One of the shortest of the prayers submitted by the younger pupils and one of the best, in the opinion of the teachers, was composed by Joseph Battista, 7. He wrote:

"Dear Father in heaven, watch over our men."

Prayers of the older pupils, grades 6 to 8,

overed a wider area and were, on the whole, more specific in their pleas.

A few of them, like Anthony Lopardo, wrote as if they were talking to the Lord and He was within arms length of them. Anthony had this to say:

"God, first I want to thank You for letting me be fortunate enough to live in a country of good and fair play. Then I want to thank You for letting our America be in good shape and not in ruins. But almost all the people I know aren't happy.

"They are sad and unhappy because their friends and relatives are in Korea dying. God, I wish with all my heart and soul that You, Creator of heaven and earth, would put some sense in the heads of those who start uprisings. Make them see the light of day. Amen."

A surprising number of pupils gave thought to the Communist troops who are opposing United Nations forces. Peggy Russell expressed their sentiments in the following prayer:

"Dear God, bless the men who are fighting against us. Help them to understand democracy and our way of freedom. Help them to see that our way of peace is what we should have.

"Give our men courage when they are facing the enemy's guns, and help the wounded. Bless all who are on the battlefield and bring this horrible war to an end soon. Amen."

All of the 775 pupils in the school wrote individual prayers except those in the kindergarten and first grade. Teachers in these classes composed a prayer from the comments of the children.

Here is a first grade prayer:

"Dear God — Give us peace in the world. Make our teachers wise and strong. Keep America free. Amen."

To Warn Against Communism In Senate Prayer

WASHINGTON, D.C. — The Rev. Frederick Brown Harris, chaplain of the United States Senate and pastor of Foundry Methodist Church, Washington, D.C., was lauded in Drew Pearson's "Washington-Merry-Go-Round" column March 20th for his preparedness against imported Communist agitators who were expected on Capitol Hill.

According to the column, "The chaplain was all set to deliver a special prayer on the Senate floor, as an answer to the phony peace petitions that the Communists intended to circulate."

Unfortunately, the Communists had not arrived when the hour came for the invocation, so Dr. Harris offered another prayer. He is, however, keeping in readiness the one he prepared for the self-styled "Peace Crusade Petitioners." Here it is:

"Open the eyes of sincere souls who are duped by false leaders who cry 'peace, peace where there is no peace.' May the white light of Thy truth expose the duplicity of those who endeavor to use the holy flame of a just peace as a green light for aggressors. Strengthen our determination not to be lured by a so-called peace which is but the deceptive facade to hide sinister forces."

AS CHURCH MEMBERS WE CARE!

Adequate Support For Our Retired Preachers Concerns All People Who Love The Church

Our New Preachers' Pension Plan Carries A Heavier Load Than Ever

Your Gift Is Needed, Whether Large Or Small

Communicate with our Executive Secretary — Make Checks Payable to PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name

Preachers' Aid Society of the New England Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas. 87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, EXEC. SEC. 581 Boylston St., Boston 16, Mass.

The Laymen Speaking

(Continued from Page 3)

boys in their early twenties, the cream of America. When one of these boys turns his plane down into a city and fires his guns at anything that moves, he is not responsible for the youngster that runs across the street and gets killed, nor for the mother that runs out to rescue her child. We are responsible. We committed those murders. I would like to quote a jet pilot of my acquaintance: "It's not so bad, because we get away so fast we never see the results." Do you believe that the Prince of Peace would approve of this war?

Do you believe that Christ would approve our government's recent action on the request from India for grain to prevent widespread starvation, in which we said, you vote the way we say or no wheat? "For I was an hungered and you gave me meat, and I was thirsty and ye gave me drink, I was a stranger and you took me in." There is your answer.

Recently I listened to a woman who had just returned from Europe. She visited much of Western Europe and also Czechoslovakia and Poland. In every country that she visited, people talked of peace. Particularly in Czechoslovakia and Poland, they told her again, "We cannot stand another war." These people have had war. They know what it means. Still today there are few leaders in this country who have the courage to come out and oppose war. Instead, all our emphasis is placed upon war, the inevitability of war, the inevitability of the atom bomb being dropped upon us. Still we are the only people that have used this super weapon of war. We are fighting a war today in which we do not even have a legitimate objective to fight toward. When we fought Nazi Germany we said we were fighting for unconditional surrender. Are we ready today to say we are fighting for unconditional surrender, and if so, surrender of whom? The Koreans, the Chinese, the Russians? Half the world is communist. Are we willing and ready to commit our sons to years of warfare when, as one man puts it, we haven't even decided whether we are saving capitalism or democracy? There is a difference between capitalism and democracy. In this county we combine the two and live in a capitalistic democracy. But democracy is government of the people, by the people, for the people. What type of democracy are we saving in Spain when we loan millions to Franco? If we have come to such a sad state that we must depend on the Francos of the world for our survival we are lost. Would Christ have compromised his principles for expediency?

The whole world looks to America for leadership. Our responsibility is to see that America gets Christian leadership. Wars are not won by military might alone. Wars are won by ideals. If our nation is led by Christian ideals we have nothing to fear. Millions will flock to our banners. Today our allies are dropping away. We shall soon stand alone unless we all make a real effort to follow the Prince of Peace.

INSURANCE

— S. T. EMERY —

Gilmour, Rothery & Co.

FORTY BROAD STREET, BOSTON

Parochial, Public School Pupils Share Building

MEDFORD, Mass. (RNS) — Roman Catholic and public school children will attend the same public school building as a result of a unanimous vote of the Medford school committee.

This unusual situation results from the fact that one of the two St. James parochial schools will be torn down to be replaced by a new one in the fall.

Five classrooms in the Osgood school have been relinquished by the city school commission for use by the children of St. James' parish.

The vote was taken despite the protest of ministers of several Protestant churches, one of whom hinted court action if use of the rooms was given at less than substantial rental.

Church and Conscience in the South

(Continued from Page 5)

continuing programs of the Southern Regional Council. Although funds and staff for the work have been sorely inadequate, the devotion and energy of Mrs. Tilly and the voluntary assistance of her fellow church women have brought remarkable results, against tremendous odds.

Since the Atlanta meeting, over 3,000 women have pledged themselves to visit their local courts and make their influence felt for equal justice; to inspect conditions in their local jails; to be alert for preventive action at the first threat of interracial violence. Many of them live in large cities like Atlanta, Birmingham, Nashville, or Louisville; others in county seats and in rural communities like Dewey Rose, R.F.D. They are found in every Southern state, though limited resources for travel and organization have meant that some states are more fully developed than others.

Progress Reports

There is as yet no way to measure the full effect of this new Southwide body. But a fair sampling was obtained recently when some 150 members of the fellowship reported their progress in their communities. Few of the reports are colorful; most of them go deeper and are more meaningful than the merely spectacular. The variety of activities, as well as a measure of personal growth, is typically summed up in this excerpt:

"About six of us have visited our court; two of us have helped with juvenile cases. Three of our women voted for the first time, though middle-aged, and others accompanied colored women to the polls. Four of us helped our Community House children entertain the colored nursery children."

Other reports show how effective the mere presence of church women as spectators in the court can be. In many instances when the civil rights of the accused might well have been endangered, church women sat through the trials and reported a fair and just outcome. They do not claim that their presence was responsible for the outcome, but in most cases they add a sentence to this effect: "We thanked both the judge and the jury and told them we had high respect for the court."

"You Who Elected Me"

Judges and juries have, on more than one occasion, been startled to find responsible local citizens interested in the administration of justice. In one city, the municipal judge had been elected, among other reasons, for his promise to punish to the limit of the law all drunken drivers brought before him. It was soon apparent that he was not fulfilling this promise. In the words of one of the local church women: "We got some ministers to go with us to sit in the court when some of these cases were coming on the calendar. When the judge saw us, he said to us, 'This is the first time I have had any support from you who elected me. I have had plenty of pressure from the other side.'"

Not all of the fellowship's activity has been concerned with the courts. The church women of one large city, for example, learned that poor housing was a major contributing cause of the high crime rate. They took the leadership in getting the slum areas publicized and in organizing a co-ordinating council of women's organizations to deal with housing problems. The result was a city council slum clearance committee, which has put an excellent program into effect.

Not least important has been the insight into local problems which participants in the Fellowship of the Concerned have gained from their own activities. Reports from such diverse cities as Louisville, Ky., Columbia, S. C., and Jackson, Miss., have expressed the conviction that there should be educational qualifications for jury service. In one county, they discovered the need for applying other standards, too; their judge told them that, out of a jury panel of sixty, he found twelve persons who had been convicted of felonies.

The sight of inarticulate persons, standing voiceless and friendless before the courts, has prompted many of the church women reporting to urge that public defenders and social workers be attached to every city court.

Sometimes action has been taken which called for a high degree of moral courage. A good illustration is this incident, which took place in a small Southern town: An automobile collision occurred in which the wife of a law enforcement officer was killed. One of the cars was driven by the officer, the other by a Negro man. Both of them were injured and taken to the hospital, and a guard from the sheriff's office was stationed at the door to the Negro's room. The local newspaper published an inflammatory story, designed to arouse prejudice against the Negro, and the circuit judge announced over the radio that the Negro would be tried for murder.

At this point local members of the Fellowship of the Concerned took a hand in the matter. They organized a church group which made an investigation at the scene of the accident and discovered that the police officer had been at fault. They immediately called on the newspaper to correct its earlier story. They paid a visit to the judge and informed him of their findings. They also secured the services of an able lawyer, at whose demand the guard was removed from the Negro's door and the charges withdrawn.

These are examples which — constructive as they are — only serve to suggest the progress that might be achieved if there were adequate resources to stimulate similar activity in every community in the region.

Dr. W. J. Faulkner, dean of the chapel at Fisk University, summed up the spirit of the Atlanta meeting when he said: "Today we have seen the vision of a new Southland. But we must remind ourselves that for every bit of progress in human relations a price must be paid."

The Fellowship of the Concerned, though still virtually in its infancy, has already shown how many of today's Southern women are willing to pay that price. — Reprinted from the *New South*.

KIMBALL, GILMAN & CO.
87 Kilby Street, Boston, Mass.
General Insurance
STANLEY O. MACMULLEN C. ROBERT FRASER
KENNETH W. O'LEARY HENRY T. DROHAN

Increasing Income And Depreciated Dollars

ROBERT M. HOPKINS

Our total personal income in America continues to increase. The U. S. Department of Commerce has released the general business indicators for 1950. Our personal income in 1939 was $72.6 billion, and in 1949, $206.1 billion. The seasonably adjusted reports by months in 1950 reveal the steady climb upward, with the exception of a slight drop in the spring. The figure for January 1950 was $214.6 billion. For December it was $241.0 billion, the highest in our history. While the first report for 1951 shows a slight decline, $239.2 billion in January, our personal income throughout the nation in current dollars is now on its highest level.

However the purchasing power of the dollar continues to decline. From this same source, the U. S. Department of Commerce, we are told that the dollar for consumers'

ices in general in January 1950 was worth 0.5 cents in terms of the 1939 dollar at 100 nts. The fluctuation was not great until the summer of 1950 when a further fall began that continued until the December dollar was worth only 55.9 cents. The January 1951 dollar was worth even less, only 55.1 nts. In retail food prices the dollar has its west value, averaging about ten cents less than in general consumers prices. The food dollar of January 1951 was exactly ten cents less, 45.1 cents, instead of 55.1 cents.

While the personal income across the nation reaches new heights, the value of the dollar in circulation drops to new depths.

But the dollars for church and charity continue to lag behind to such an extent that increased contributions as reported do not make up for the loss due to inflation. And by no means are we keeping up the proportion of our incomes devoted to benevolence. We have more, but give less proportionately. Stewardship and proportionate giving must be stressed as never before. For what doth it profit a man—or a nation—if he shall gain the whole world, and lose his own soul?

Duke's New "Torture Chamber"

BETTY SINCLAIR

DURHAM, N. C. — Duke University's veteran baseball coach Jack Coombs says, "There are 13 ways to throw a man out at first base. And all of them are wrong."

In a new "torture chamber" in the Duke Divinity School novice preachers are learning that the same thing is true about preaching a sermon. In this case only the good preachers get to first base.

Only one thing is being "thrown out" in the torture chamber, and that's bad preaching.

It all began when two members of the divinity faculty, preacher to the university James T. Cleland and assistant professor of speech John J. Rudin II, made an important decision:

"There is too much poor preaching, and it's high time someone tried to improve it." Admittedly, good sermons are being written, and the ministry is filled with competent, conscientious men who have a lot to say.

"But many congregations just aren't listening," they decided. Poor speech training, ineffective study habits and often a lack of sermon know-how is undercutting the important things Christianity has to say. And that is when the "torture chamber" was created.

It's a soundproof room in the basement of the divinity school, equipped with a pulpit, recording and play-back apparatus. The torture begins when a student hears himself for the first time, and other students—who sit in as critics—say he's not the only one who suffers. The three-way criticism comes from fellow-students, from that merciless, impersonal wire-recorder, and from two more understanding critics, Professors Cleland and Rudin.

It's all aimed at getting at the truth, and in this case the truth helps even if it does hurt.

The preaching room is really only part of Duke's new full-scale preaching clinic. Like a medical clinic, the aim is to diagnose and to treat.

To Observe Whitsunday

Whitsunday, which falls this year on May 13 (the seventh Sunday or fiftieth day after Easter) will be celebrated in many churches throughout America, recognizing the ancient festival of the descent of the Holy Spirit on the Day of Pentecost and the dawning consciousness of the world mission of the church. Whitsunday was so called (White Sunday) from the white garments worn in the early church at this favorite period for baptism.

Commenting upon the Easter-to-Pentecost period as an appropriate time for emphasizing evangelism programs in the church, as well as a time to present the new "togetherness" of Christians as demonstrated in the World Council of Churches and other ecumenical organizations, Dr. Henry Smith Leiper, secretary of the World Council of Churches said:

"What happened at Pentecost is often presented from the exclusive angle of personal inspiration by the Spirit of God. It was that, but it was more. It represented in a dramatic way the first dawning of the consciousness of the world mission of the church. When the Holy Spirit descended upon that little company of 120 believers on that first day of Pentecost, they went out and 'turned the world upside down.' So today we are members of a Christian fellowship that extends around the world. At Pentecost, Christians will be praying that the Holy Spirit may descend anew upon the church and upon all believers, filling them with the courage and zeal together to carry forward the Lord's work in today's muddled world."

For the past three years, many pastors in America have devoted the Pentecost period to making their congregations more familiar with the world out-reach and ecumenical ties of their local church. To help them present this program, the World Council of Churches has prepared a poster, suggestions to pastors, and a small leaflet for individual pew use containing an Act of Confession and a prayer appropriate for the Pentecost season. Easter-to-Pentecost programs on evangelism have also been prepared by the department of evangelism of the National Council of Churches.

AIRTEX

MODERN ELASTIC

STOCKINGS

LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH

Heavyweight For Severe Cases

FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN

for measure blanks write to

Worcester Elastic Stocking
Company
56 Front Street
WORCESTER, MASSACHUSETTS

Priest Lauds Luther

STRASBOURG — Father Yves M. J. Congar, O.P., well known Dominican priest and specialist on ecumenical questions, has given a series of lectures on Martin Luther in the principal cities of Alsace. The series was entitled "Luther — Drama of a Man and Drama of Christendom."

According to a correspondent of the Evangelical Press and Information Service here, "the story of the reformer was objectively traced and his religious genius was fully recognized," and "justification by faith was admitted to have been a genuine Evangelical re-discovery."

The correspondent said that Father Congar expressed this criticism of Luther, that "the reformer only sought purity of doctrine and ethic, always stressing sin and grace, thus losing sight of the fullness of riches of the church."

As to the division of the church, Father Congar was quoted as putting the blame on the Roman Catholic Church rather than on Luther. He reportedly said that the Catholic Church refused to be reformed and instead called together councils which accomplished nothing but idle talk.

"By the refusal," said Father Congar, "the church started on the way to catastrophe. The Council of Trent came at least forty years too late."

The correspondent of the Evangelical Press and Information Service observed that "never before has a Catholic spokesman of renown gone so far toward sincerely recognizing the spirit of Protestantism."

He noted further that "these lectures were characterized by a spirit of intense emotion on the part of many members of both communions."

In Strasbourg, upon the invitation of Msgr. Jean Jacques Weber, Roman Catholic Bishop of Strasbourg, the meeting at which Father Congar spoke was closed with prayer. More than 2,000 Roman Catholics and Protestants joined in reciting the Lord's Prayer.

Nuns Teach In Texas

WINDTHORST, Tex. (RNS) — Garbed nuns teach an all-Catholic student body at the public school of this Archer County community. Classes are held in a Catholic-owned building, and the 600 local residents who pay school taxes are all Catholic.

Seven sisters instruct the 141 students in the 12-grade common school. However, Sister Honoria Keenaghan, the principal, said that, in keeping with Texas law, no religious instruction is given during school hours.

She explained that the children come to school an hour early each day for religious instruction. This practice is also within state law, which forbids using a state-owned school building for religious instruction, the nun said.

"The school," she pointed out, "is owned by the Catholic parish, so we aren't teaching religion in a state building."

Sister Honoria said no objection ever had been raised to holding classes in a church-owned building, nor has anyone complained about teaching methods.

German Catholic families migrated to this area in the 1890's, and property has rarely been sold to outsiders, so that there are only one or two non-Catholic families in the school district today.

Until World War I, the school was connected with nearby St. Mary's Catholic Church, and religious teaching went hand in hand with other types of education.

Some grades were taught at St. Mary's school, others at a public school. But in the 1920's the public school teacher resigned and the Catholic school took over all grades Sister Honoria said no connection now exists between the school and St. Mary's Church, although local residents still call the school by that name.

Council Broadcast

Last week's broadcast of the Massachusetts Council of Churches was by the Rev. John B. Olds, minister of the First Methodist Church, Somerville, and was entitled: "Let George Do It!"

How crass and impersonal may man become! When will man learn his moral concerns? We must clear the air. The integrity and character of accepted responsibility must be restored. Confusion in many areas of humanity's life is coupled with weasel acts of irresponsibility. Some have thought that anything is permissible if one gets away with it. Some say, "We do not have to worry, there is no skin off our backs." Evasions of personal concern lead to ultimate moral disaster. A confused Cain brought death to Abel and disaster to himself. Irrational acts leave their inevitable derelict mark. The tragic breakthrough by unreasonable ideologies upon the duties we owe to one another is today's symptom of moral confusion. The call comes to prevent and offset such violations of reason.

We are our brother's keeper, his companion and not his jailer. The breakthrough can never be dismissed as distant, remote, nebulous, impersonal. It would be dishonor to say, "What are a few Koreans to us?" or to dismiss as unimportant the community attitude toward peoples of any race or faith. Nor may we retreat into that isolationism whose sole objective is the salvation of one's own group. How well we achieve understanding among all groups and become one with them is the measure of moral strength. Clarity overcame confusion when Abraham Lincoln said: "With malice toward none; with charity for all, with firmness in the right as God gives us to see the right, let us strive . . . to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations." Dare we strive to achieve and cherish in all human relations the attitude and practice of the Golden Rule? Accept the responsibility! Calm and reason would then prevail among responsible men. —Reprinted from *The Boston Post*, March 10, 1951.

Pittsburgh Methodist Churches Admit 7,000

PITTSBURGH, Pa. (RNS) — More than 7,000 residents of Pittsburgh and surrounding communities were admitted to membership in Methodist churches during Holy Week.

The influx of new members resulted from an 11-day evangelistic effort in which 11,000 members from 220 churches in the Pittsburgh Methodist Conference interviewed 20,000 unchurched persons.

The campaign was part of the four-year Advance for Christ program of The Methodist Church.

Christian Convocation At Duke

DURHAM, N.C. — This year's Christian Convocation for ministers of all denominations will be held at Duke University, Durham, N.C., June 5th to 8th, Dean James Cannon III, of the Duke Divinity School has announced.

The Rev. Paul Scherer, professor of Homiletics at Union Theological Seminary, New York, will deliver the second series of the James A. Gray lectures. Endowed by James A. Gray of Winston-Salem, the six lectures on June 5th, 6th, and 7th will be entitled "The Ways of God — A Study in the Book of Job," and will be open to the public.

Other prominent speakers will include Bishop Paul N. Garber, resident in the Richmond and Geneva Areas of The Methodist Church, and Bishop Costen J. Harrell, resident in the Charlotte Area.

Classes, including lectures and workshops, will be conducted by a distinguished faculty as follows: Dr. Nolan B. Harmon — "The Minister's Tools and Techniques;" Dr. Daniel J. Fleming — "Christianity and World Missions;" Dr. Robert E. Cushman — "The New Testament Faith and the Mind of the Church Today;" Dr. Howard E. Tower — "Visual Aids;" Professor A. J. Walton — "Planning a Church Program;" Mrs. W. W. Reed — "The Vacation Church School;" Mr. James Sells — "The Minister and Public Relations;" and Dr. John J. Rudin II — "Worship Workshop."

The Duke Divinity School alumni luncheon will be held at 1:00 p.m. on Wednesday, June 6th. Bishop Garber will be the speaker on this occasion.

All persons attending the convocation will be expected to register and pay a fee of $2.00 each. Accommodations for husbands and wives, but not for families, will be provided at no additional charge. The James A. Gray Lectures are open to the public. Those attending classes will be expected to wear admission badges, showing that the registration fee has been paid.

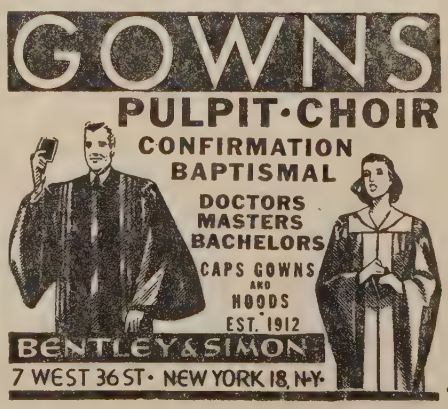
No advance registration is required, but inquiries as to details may be addressed to The Christian Convocation, Duke Divinity School, Duke Station, Durham, North Carolina.

Jim Crow On UMT Bill

RICHMOND, Va., — A directive to all Virginia branches of the National Association for the Advancement of Colored People to press their representatives to vote against the Winstead pro-segregation amendment to the draft and universal military training bill was sent out recently by W. Lester Banks, executive secretary of the Virginia State Conference of NAACP branches.

Mr. Banks' order, issued after NAACP Secretary Walter White urged all branches and state conferences to act to defeat the Winstead amendment, asks Virginia branch officers "to have every member of your branch; every religious and civic group in your branch area; write or wire your representative to be present on the floor . . . and vote against the pro-segregation Winstead amendment when the draft bill comes up for debate on April 3."

"If your sons, relatives and friends must defend our country," Mr. Banks said, "we will encourage and insist that they give their full measure of devotion in the service of



heir country, but at the same time, each of us must on the home front make certain that their services will be dignified and will in a very tangible way promote and strengthen democracy."

The amendment, which would permit draftees to serve in units with their own race only, was sponsored by Rep. Winstead of Mississippi and approved by the House Armed Services Committee by a vote of 21-2.

On A Wide Circuit

W. W. Reid

Pro-Bread

Sir Benegal Rau of India, addressing a meeting of the United Nations, declared, "Our greatest danger today and the root-cause of all other dangers is hunger and sub-human standards of life among large masses of the world's population. The prevalence of hunger, disease and want . . . creates discontent, fosters disorder, and is therefore a danger to world peace and stability."

Someone else has remarked that if we gave men bread instead of bullets, taught them to use machines for harvesting food instead of mowing down their fellows, encouraged them to drill and seed the good earth instead of drilling upon parade grounds, we would soon find all the isms that plague mankind giving way to real brotherhood of man.

A Mexican Quaker, Herberto M. Sein, recently on an international team working for the objectives of the U.N., says that in India he was convinced that the millions of poor in that land are neither pro-Russian nor anti-American. "The poor are simply pro-bread," he says.

Indeed the hungry men and women of the world would be less than human did they not resent — and resentment can quickly grow to fear and hate — the people who have the greatest supplies of bread and who share it stintingly or not at all; and the people who maintain their food surplus by military might which seems to force others to spend bread-money for bullets. It would seem that the over-stuffed can have their stuffing only by an arms expenditure that must eventually reduce them to poverty. Only through brotherly sharing — "wheat for India" or wherever needed — can that world atmosphere be obtained that will lead to disarmament with safety.

"In the Orient we are witnessing the end of an era," comments Mr. Sein in the *Bulletin* of the American Friends Service Committee. "Back of the independence movements is the rising tide of the poor. Feudalism, capitalism, colonialism, inperialism have been tried in their lands. The problem of undernourishment has not been solved. There are popular movements that hold out the promise that a new economy with collectivized, mechanized agriculture will provide adequate food supplies and transform the life of the oppressed landless peasant. The poor are determined to live. How strongly are these poor attracted by systems associated with economic extremes and with profits from war? Is it not possible that such systems are repugnant to the poor?

"What a tragedy that the world's greatest industrial potential which could make streams of food-producing equipment for underdeveloped and undernourished areas is diverting human and economic resources to a colossal rearmament program. This will cripple the constructive programs so necessary to help the poor work their way out of poverty and disease. Yes. What a healthy, revolutionary thing it would be if there were a free outpouring of agricultural, industrial, and technical assistance teams to all countries in need, whether underdeveloped or under curtains. Imagine the world-transforming influence of such gifts with no strings attached!"

Lights AT EVENING!

NO DARK CHURCHES ON SUNDAY NIGHT—The Methodist Sunday Evening Fellowship offers programs to fit the needs of *every church* . . . to start a completely new program or to enrich your present one. Let your church proclaim, "The lights are on, the welcome is warm" on Sunday evenings.

A PROGRAM FOR EVERYBODY—The *entire* congregation—from little folks to grandparents—gathers for worship, study and fellowship. The Fellowship includes programs for all ages together and separate sessions for various age groups.

WORSHIP AND CHRISTIAN GROWTH—As a part of the Church School, the Sunday Evening Fellowship provides an opportunity for helping children, youth, and adults—the entire church family—toward a deeper understanding of the Christian faith.

FELLOWSHIP—Discussions, study groups, light meals, preaching services, special-interest activities, and programs for age-group sessions are suggested in abundance so that your church may use its own initiative and planning to the best advantage.

THE SOURCE BOOK for the Fellowship is now a part of your Literature. Write for a sample copy of

THE METHODIST
SUNDAY EVENING FELLOWSHIP

Source Book

THE SOURCE BOOK brings you Sunday-by-Sunday plans for children's, youth, and adult age groups, pointing up the use of materials already available in the regular Church School Literature. There are also many suggestions and detailed plans for the important "All-Together Period" and alternate programs and enrichment materials on special interests. The person in charge of the Fellowship and the leaders of each age group will need copies of Source Book ..... *per quarter*, 40¢

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Baltimore 3 · Chicago 11 · Cincinnati 2 · Dallas 1
Detroit 1 · Kansas City 6 · Nashville 2 · New York 11
Pittsburgh 30 · Portland 5 · Richmond 16 · San Francisco 2

since 1780

PERSONS

U. S. Senator Charles W. Tobey of New Hampshire, who was figured in the recent Senate Crime Probe, was the speaker at the 87th annual meeting of the Boston Baptist Social Union, comprising 400 laymen and clergymen of the Boston area, on April 2nd in Brown Hall, Huntington Ave., Boston. Mr. George W. Sanders of Arlington, president, presided.

The Rev. Albert M. Witwer, Jr., a graduate of Boston University School of Theology with the class of 1928 and pastor of Siloam Methodist Church, West Philadelphia, Pa., received notification of his promotion to Captain in the Navy Chaplain Corps. Mr. Witwer was the only inactive reserve chaplain of Commander rank to be recommended for promotion this year, by the recent Selection Board in Washington, D.C. He is the son of the late Dr. A. M. Witwer of the Philadelphia Conference. A younger brother, Cmdr. R. G. Witwer, (MC) U.S.N., is senior flight surgeon at Cherry Point, N.C., U.S.M.C. Air Station.

Mrs. Mary Jean Tidswell Enright, widow of the Rev. Archibald B. Enright of the Vermont Conference, died on Jan. 31st in Barre, Vt. She was a native of England and had made her home with a stepdaughter, Mrs. Glenn Carpenter, for the past eight and one half years.

A Great Layman

STEAD THORNTON

In the passing away of Mr. Leland A. Proctor, Trowbridge Memorial Methodist Church of Worcester, Mass., has suffered the loss of one of its outstanding laymen. Mr. Proctor died suddenly at his home 44 Eureka St., Worcester, on March 20th, from a heart attack. He had been a member of the church for 35 years and had ably filled almost every office in the local church. He was the chairman of the trustees, vice-president of the Men's Brotherhood, a member of the finance board, pastoral relations committee, and of visitation and evangelism. Mr. Proctor possessed a fine bass voice and was a member of the Trowbridge Men's Glee Club, rehearsals being held in his home, and he had been a member of the church choir for many years.

He loved his church and gave very liberally and served diligently.

For many years he was on the executive board of Worcester Boy Scouts, his connection with the organization going back to 1914. He received the Silver Beaver award for his services.

He was president and treasurer of the Stafford Iron Works, Worcester, and was a member of several civic organizations in the city, and a member of Isaiah Thomas Lodge A. F. & A. M., Worcester.

Mr. Proctor was 62 years of age, and his genial and friendly disposition won for him a host of friends who mourn his loss.

He leaves his wife, Mrs. Elsie Proctor; 3 sons, Wesley, Harold, and Ralph; 6 grandchildren, and a sister.

Funeral services were held in the church on March 22nd, and interment was in Hope Cemetery, Worcester, the Rev. Stead Thornton, interim pastor, officiating.

Broadcasts To Pacific Area

The Rev. Thomas B. Lung, left, leader in dramatics and program planning at Radio Station DYSR in the Philippine Islands, is shown with the Rev. Fidel P. Galang, minister from Tarlac, P.I., who is studying at Drew Seminary in Madison, New Jersey.

A young Methodist minister has joined the staff of the first university radio station in the Philippine Islands. He is the Rev. Thomas B. Lung, from Linworth, Ohio, now at Silliman University in Dumaguete City, where Station DYSR went on the air last August with a call for "Christian Living and One-World Brotherhood."

DYSR is the first station set up in a worldwide program of education under sponsorship of the department of foreign missions of the National Council of Churches of Christ in the U.S.A. It is an interdenominational project of RAVEMCCO (radio, audio-visual education and mass communications committee). The broadcasts reach inaccessible islands with an educational and religious program designed to give a positive answer to the frenzied activity of Communists. Equipment for a similar station in Korea has been stored temporarily in Japan.

Mr. Lung received his bachelor of arts degree from Ohio Wesleyan University and has completed a year's work on his doctorate at Boston University School of Theology. He has also studied at Columbia University, Union Theological Seminary, and Yale Institute of Far Eastern Languages. He was ordained a minister in the Ohio Conference in 1949 and arrived in the Philippines last August.

Methodists are contributing to the project through the "Advance for Christ and His Church" program. The Minnesota Conference are providing money for equipment and programs, and the Broad Street Methodist Church in Portsmouth, Va., is supporting Mr. Lung.

A bon voyage party was tendered the Rev. and Mrs. William H. Duvall by the Atlantic Methodist Church, Quincy, Mass., on Wednesday evening, March 28th. Mr. Duvall was the recipient of a Stowell Scholarship to visit the Holy Land, and with Mrs. Duvall, is leaving shortly. On the way home they will visit Methodist work in Greece, Rome, Geneva, Paris and Londan, arriving back in New York June 20th. Mr. Ernest Morris, president of the trustees, and Mrs. Bertram Millham, president of the Woman's Society of Christian Service, presided and presented the Duvalls with a purse.

Palm Sunday attendance of 1,400 at St. Marks Methodist Church, Rockville Centre, a New York City suburb, broke all records. Seventy-two were received into church membership by the minister, the Rev. Harold Roy Brennan. Three morning services were held on Easter.

Bishop G. Bromley Oxnam was the preacher at the Good Friday observance at Old John Street Church, New York City. Vocal and instrumental soloists rendered the traditional Passion music. The Rev. Arthur Bruce Moss is minister.

Dr. Allen E. Claxton, pastor of the Broadway Temple Methodist Church in New York City, whose program, "Gems for Thought" is heard every Wednesday night over Station WJZ and a coast-to-coast network of ABC stations, will begin his annual spring series of broadcasts on the "Faith in Our Time" program over the Mutual Network. These will be heard each Monday morning at 10:15 E.S.T.

Bishop John Wesley Lord conducted the Palm Sunday morning services at the Moosup Methodist Church, Moosup, Conn. There was a capacity congregation, and a large representation from the Oneco Church also participated. Mrs. Lord accompanied Bishop Lord to Moosup.

"Christ Chooses You" is the theme of the 62nd annual convention of the Middlesex County Christian Endeavor Union, meeting at the Union Square Baptist Church in Somerville, Mass., on April 19th. Speaking at the evening meeting will be the editor of ZIONS HERALD.

An Easter Sunrise Service was conducted by the members of the Senior M.Y.F. of the Methodist church of Houlton, Maine, on Easter morning at 7:30 a.m. In charge of the kitchen were Cora MacPherson, Elsie Boulter and Louise Shaw. After breakfast, worship

as conducted by M.Y.F. president, Gerald ackins. He was assisted by Rose Marie dler and Don Crouse who led in prayers, nd Paul Porter, Lois Jean Porter and Joyce acPherson who read the Scriptures. The uest speaker was Captain Kittle of the alvation Army who spoke on "Easter, Its ustoms and Its Significance."

Renovation At Asbury

Riggers and painters moved into the Asbury First Methodist Church of Springfield, Mass., last week to begin the third phase of $5,000 renovation project taking place in the sanctuary of the church. It is expected that it will take approximately three weeks to complete the task, during which time Sunday services are being conducted in an improvised worship center in the parish hall.

The extensive renovation project has been undertaken as a result of a successful pledge campaign held last October. The members and friends of the church have been giving regularly to the cause through the months, and the various phases of the project have been carried out as the payments have been received.

A rededication service for the sanctuary will take place on Sunday, May 13th, when the Rev. Maurice L. Bullock, superintendent of the Springfield District, will be the guest speaker.

The Oakdale (Mass.) Methodist Church celebrates its 100th anniversary this year. As part of the observance, a building program has been carried out which has added new rooms for meetings and classes; the roof of the church has been strengthened and reshingled; and the church has been painted. The present pastor, the Rev. Loren O. Crain, has served the church for seven years. A former Navy chaplain, he held the rank of Lieutenant Commander.

Easter services at the Moosup (Conn.) Methodist Church began with a Union Sunrise Service at 6 a.m. followed by an Easter breakfast served by the Young Adult Club of the church. Ten new members were received into the church at the morning service.

The 98th annual commencement of Cornell College, Mt. Vernon, Iowa, the second commencement within Cornell's centennial observance, will be held over the weekend of June 9th to 11th, according to an announcement by President Russell D. Cole. The Rev. Dr. Henry Hitt Crane, pastor of Central Methodist Church in Detroit, Mich., will be the commencement speaker. A central theme for the weekend will be the relation of the Christian college to the church.

A Kick-off Banquet for the $60,000 building fund of the First Methodist Church of North Andover, Mass., will be held this evening, April 4th at 6:30 p.m. in the new Kitteridge School in North Andover. Bishop John Wesley Lord, resident in the Boston Area, will be the main speaker. The Rev. Ralph York is pastor of the church.

At the Easter services in the Methodist church of Houlton, Me., the pastor, the Rev. Harold J. Rowley, received 26 persons into full membership in the church on profession of faith or by letter of transfer.

Six hundred singers from more than 180 churches in four states will gather at the Trinity Church at Copley Square, Boston, next Sunday (April 8th) at 4 p.m. to take part in the 14th Festival of Choirs sponsored by the Massachusetts and Boston Area Councils of Churches. The concert will be directed by Dr. H. Augustine Smith of Newton, professor of sacred music at Boston University, who founded the program more than 10 years ago and has conducted it since. Choirs will come from Attleboro, Cohasset, North Weymouth, Reading, Wakefield, Melrose, East Braintree, Waban, Newtonville, Newton Centre, Waltham, Milton, Medford, Everett, Needham, Watertown, Arlington, Squantum, Dorchester, Jamaica Plain, Hyde Park, and from Maine, New Hampshire, Connecticut and Rhode Island.

W.S.C.S. Spring Meetings

During the month of April spring meetings will be held for the Woman's Society of Christian Service in the four districts of the New England Conference.

Women of the Boston District will gather at the Hyde Park Methodist Church on Thursday, April 26th for a dinner meeting at 6:30 p.m. Reservations for this dinner must be made with Mrs. Leonard F. Hill, 232 Huntington Avenue, Hyde Park, by April 23rd. At this annual meeting there will be the election of officers and their installation. The roll call will show the number of members attending from each local society and the amount of money contributed from each for Rolling Ridge and the district parsonage. Miss Annie G. Bailey will be the after dinner speaker, using for her theme, "Endless Line of Splendor."

Lynn District women will gather at the First Methodist Church in Lynn for an all-day session on May 4th. Reservations for the luncheon at 12:30 must be made by May 1st with Mrs. Louis Smith, 34 Parkland Ave., Lynn. At the 10:30 session there will be reports, election and installation, and a resume by Mrs. Holt of the jurisdictional conference held recently in Washington. Mrs. Jai Datt Patial will be the guest speaker of the afternoon.

The Springfield meeting will be at Asbury Methodist Church, Springfield, on April 20th. Election of officers and installation will be followed in the morning by a skit presented by the women of Trinity Church. In the afternoon Mrs. Jai Datt Patial will be the speaker. Mrs. Patial, who is here from India studying at Boston University and Gordon College, has taught at several summer camps of The Methodist Church.

The Annual Lay Leaders' Retreat is being held again at the Hotel Monponsett, Monponsett, Mass., on April 13th to 15th. All lay leaders or active laymen who are interested are invited to attend. The retreat opens with dinner at 6:30 p.m. Friday, and closes at about 3:00 p.m. on Sunday. Highlights of the program will be The Bishop's Hour, a talk by Bishop John Wesley Lord, on Saturday at 11:00 a.m., and Communion service and morning worship on Sunday morning with the final service of consecration on Sunday afternoon. The editor of ZIONS HERALD will speak at the panel discussion Saturday afternoon, entitled "The Minister and His Lay Leader," and will address the group Saturday evening on "Religion in the News."

The New England Conference Board of Ministerial Training will meet at Copley Church, Boston, April 9th, at 1:30 p.m. to interview candidates for ordination and conference membership. There will be an opportunity for the candidates to take written examinations in the conference course of study at this time also.

Communion Breakfast

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, addressed the Third Annual Men's Communion Breakfast sponsored by the Protestant churches of Central Square, Cambridge, at 7:30 Sunday morning April 1st in Grace Methodist Church, Magazine Street, Cambridge. The Rev. William J. Ogle, minister of the church and president of the Central Square Ministers Association, conducted the service of Communion assisted by ministers of the association.

The breakfast was served by the Men's Club of Grace Methodist Church under the direction of the president, Mr. Harold Gillingham, who presided at the breakfast. Mr. Chesley Benson, the church lay leader, presided at the program following the breakfast when Bishop Lord addressed the men.

Men representing the 14 Protestant churches in Central Square attended. About 250 men were there with their ministers, who either took part in the service or attended with the men. This service originated three years ago under the sponsorship of the Prospect Congregational Church Men's Club, and was then adopted by the Central Square Ministers Association as one of the many union efforts of the Protestant churches in the Central Square area.

ZIONS HERALD 125 YEARS AGO

April 5, 1826

The navy of France bids fair to become shortly the most efficient in Europe. She has now in commission 205 sail, of which two are of the line, 14 frigates, 10 corvetts, 17 brigs, and the rest smaller vessels manned by 13,148 officers and seamen. — Centinel.

* * * *

A poor woman in the country went to hear a sermon, wherein, among other practices, the using of dishonest weights and measures was exposed. With this discourse she was much affected. The next day when the minister, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all he delivered. "But one thing," said she, "I remembered; I remembered to burn my bushel."

* * * *

The Russian government have published an account of the late conspiracy. The following is an extract:

"The events of Dec. 26th have revealed a horrible plot. Some men, unworthy the name of Russians, formed it in darkness. They meditated the assassination of the Imperial Family, anarchy, pillage, and the massacre of all peaceable citizens. The exemplary punishment of the principal criminals will not delay to avenge the empire."

Week Of Dedication Returns

Laymen's leadership in Week of Dedication observance last month is expected to reach a new high. In 1950 more than 6,000 laymen were speakers in Week of Dedication services. This year the number will be greater.

In one district of the Holston (Tenn.-Southwest Va.) Conference, 185 lay speakers participated in services held in 75 churches during the week of Feb. 18th to 25th. Every charge in this district, according to the report of the district superintendent, Dr. A. L. Brewster, celebrated this annual observance of Methodism either in a week of services or on Dedication Sunday. The dedication offering was 25 per cent larger than last year, $1,617.53, as reported to date.

Week of dedication offerings from the whole church remitted to the Chicago office through March 15th, total $60,899.89. Receipts flow into the office daily.

Laymen's Communion Breakfast

Five Protestant laymen's groups will unite to sponsor their first annual interdenominational Communion Breakfast at Mechanics Building on Sunday, April 22nd.

Because of the limitations of the Mechanics Building Auditorium, the attendance must be limited to 2050.

The five laymen's groups, which will conduct the event, are as follows: Boston Methodist Social Union, Boston Congregational Club, Boston Baptist Social Union, Episcopal Club of Massachusetts, and Presbyterian Laymen's Council.

The plans provide for Communion to be served at the Old South Church and Trinity Church, both in Copley Square, at 7:30 a. m. Promptly at 8 o'clock, led by the Shriners' Band, and possibly other musical organizations, the men will proceed to Mechanics Building.

The speaker will be the Rev. Dr. Hermann N. Morse of New York, general secretary of the Board of National Missions of the Presbyterian Church of the United States, and vice-president of the National Council of Churches.

The following men will be selling tickets to Methodists in this region: James F. Farr, lay leader of the New England Conference; Roy I. MacArthur, Willard E. Mundy, and E. H. Thomson, lay leader and assistant lay leaders of the Boston District; Warner C. Danforth and John E. Halforsen, lay leader and assistant lay leader of the Lynn District.

If You Were To Write A Hymn

Otis Moore

When John Milton was 15 years old, he wrote the hymn: "Let Us With a Gladsome Mind," undoubtedly his best known hymn and in fact the only one of his found in the current Methodist hymnal. Though perhaps it may seem to cover a wide span, both chronologically and in literary excellence, to bring together John Milton and the prolific Gospel song composer, Charles H. Gabriel, they had this in common, that they began to write hymns when they were boys. The parents of Charles H. Gabriel lived on a farm near Bennett, Iowa. On winter evenings, the 14 year old boy Charles would slip away upstairs into his own room and seem to be much occupied. The family wondered what he was doing all by himself every evening. Finally, his sister discovered that he was writing hymns. She sent one to a church paper and so began the career of Charles H. Gabriel, the Gospel melody and hymn writer whose songs went around the world.

Isaac Watts wrote hymns at 15. Doddridge at 14. "Jesus and Shall it Ever Be" was written by Joseph Gregg when he was 10 but later revised extensively.

A few years ago at a youth fellowship meeting at the Bennett Methodist Church, Bennett, Iowa, the life story of Mr. Gabriel was discussed. The pastor then said: "I am not expecting you to be hymn writers, but if you were going to write a hymn, what would it be about?" Howard "Stretch" Miller, 6 feet 5 inches, who later pitched the University of Iowa baseball team to the Big Ten championship, answered, "The stars on a winter night." His girl friend, now his wife, said: "I would put the story of the Prodigal Son into a hymn." A young man whose father had died and upon whom had fallen many family responsibilities at an early are said, "Heaven, where there will be no limitations."

Probably there will not be a John Milton among the young people that read this. But in any case, what would be your theme if you were to try to write one?

PULPIT & CHOIR GOWNS

Pulpit Hangings -- Bible Markers
Communion Linens -- Altar Cloths
Embroideries -- Fabrics
Custom Tailoring for Clergymen
1837 Marking 114 years 1951
of service
to the church and clergy
COX SONS & VINING, INC.
132 East 23rd St., N. Y. 10, N. Y.

Church Raffles Bill

Augusta, Me. (RNS) — A bill which would amend Maine law to make raffles legal for churches was introduced in the state legislature here by Senator James L. Reid.

Stressing that raffles are a common church practice, Senator Reid said, "If churches want to conduct raffles to get revenue, it seems to me we ought to amend the law to make them legal."

He said he hoped his bill would bring an expression of opinion on the issue from the churches.

Sharett Scores Iraq

Tel Aviv — Mr. Moshe Sharett, Foreign Minister of Israel, speaking before a crowded Knesset (Parliament), sternly took to task the action of the Iraqi Government in freezing the property of tens of thousands of Jews who wish to emigrate to Israel. Mr. Sharett said that the value of Jewish property frozen in Iraq will be taken into account with regard to the compensation undertaken to repay the Arabs who abandoned property in Israel.

Mr. Sharett's speech was the climax of a series of events dealing with Iraqi Jews that had outraged and astounded the people of Israel who are making efforts to speed up the exodus of Jews from Iraq.

Mr. Sharett recalled that the Iraqi legislation on the basis of which Jews had registered for emigration to Israel provided for the loss of Iraqi citizenship but carried no other conditions.

Mr. Sharett said: "We saw in this legislation recognition of the persistent demand

y large numbers of Jews in Iraq for freedom leave for the independent state of the Jewish people. We knew that the imigrants had ft considerable property behind but we oped that eventually, with the improvement f relations between Israel and the neighboring countries, this problem would also find n acceptable solution."

The Parson Looks At Labor

Clair M. Cook

Mr. Carey and the Piggy Bank

James B. Carey, C. I. O. secretary-treasurer, ad an interesting little incident to recount n a speech last month before the convention f District 1, C. I. O. Rubber Workers, at ittsburgh.

Mr. Carey's nine-year-old daughter Patty, who was unconscious for thirty-two days a ear ago after being struck by a car, very early had a plastic piggy bank for Christmas. But her father, after looking at them n a department store counter, didn't get one hen. Patty, fortunately, has fully recovered rom the accident.

"Last week," he said, "an item in the *New York Times* reminded me of my intention o buy the piggy bank for Patty." The *Times* eminder was in the form of an account of estimony before a Congressional committee y an insurance company vice-president, Donald B. Woodward.

"Junior's piggy bank," Mr. Woodward was quoted as saying, "stands as the symbol of America's strongest anti-inflation weapon and ts best bet for continued economic well-being." Presumably he was supporting the heory of many economists who think that voluntary saving, which relieves some of the competition for goods, is helpful in lowering he pressures which cause prices to rise.

"Well, you know," Mr. Carey reported, 'that statement sort of impressed me." If Patty's piggy bank could help save the country, then Patty ought to have a piggy bank. So he went back to the same department store looking for the plastic piggies that had graced its counter before Christmas.

"I got to the counter," he says, "and there were the same piggy banks. I picked out one and started to hand it to the clerk when the price sign caught my eye.

"So help me . . . the price of that piggy bank—in less than three months—had jumped from $1.50 to $3.91, an increase of 161 per cent!

"To tell you the truth, I got so enraged I stalked out of that department store with my fists doubled up. How in heaven's name could I ever explain to Patty the economics of saving her pennies and nickels when the price of her very piggy bank had soared 161 per cent. Patty would probably figure out very quickly that she could save more money by not buying the piggy bank in which to save money. But here, I'm afraid, Donald Woodward wouldn't understand Patty."

Then Mr. Carey summed up a good deal of what the whole fight of the United Labor Policy Committee and the government stabilizers is about. For labor organizations are always keenly aware that their members, on hourly wages, form a great share of that indefinite amorphous mass of people called "the consumer." For business men whose take-home pay precludes the necessity of worry over the price of pork chops—and labor complains that too many of them are in top places in the stabilization agencies—the relation of wages to prices is largely that of expense to income. But for wage earners, who must always consider the cost of filling the larder, wage-prices is quite opposite, the relation of income to expense. Tension is caused by the desire of both to increase income and decrease expense—but the terms have opposite meanings and the goals are thus (in part, at least) mutually self-contradictory. In that fact lies the germ from which grows the wage-price spiral.

"Patty and her piggy bank," said Mr. Carey, "illuminate a great deal of the economic crisis that is enveloping us today. And the core of that crisis is the dizzy pursuit of profits by prices."

He might have added that this demands the pursuit of prices by wages, whose higher levels demand increased prices, which require more wages, which confirm the need for higher prices, which. . . .

Well, it was hard to do it, but we had to stop somewhere. Now if only the labor-management-government team can do likewise.

• • • • • •

"The rest of the world ignored the Christians until they were so strong that they could not be ignored. The church for the most part has lost its first passion for conquest. Missionaries alone burned with that early fervor."

* * * *

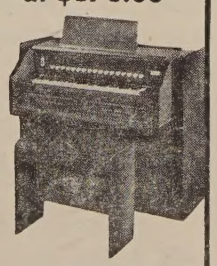
Frank C. Laubach, "Wake Up or Blow Up."
Fleming H. Revell, New York

• • • • • •

ELECTRIC ORGANS at $870.00

for Small Church or Chapel

Other models as low as $75. Write for catalogue on all these organs.
We can also supply you with stained glass and church furniture of all kinds.
Free Catalogue.



WHITTEMORE ASSOCIATES
16 Ashburton Place, Boston 8, Mass.

Just Between Us Editors

With another General Conference in the offing the arguments pro and con regarding the validity of the jurisdictional system in The Methodist Church are up for discussion. Editor Emory S. Bucke of ZIONS HERALD of Boston and Editor M. E. Lazenby of the *Alabama Christian Advocate* have been debating the issue. Bucke opposes the jurisdictional system because it segregates Negro Methodists into a racial jurisdiction of their own. Lazenby favors the jurisdictional system for the same reason and declares that the South will stand like a stonewall for this continued separation. It is well to note that nobody makes progress standing like a stonewall. The church moves ahead only when it marches "like a mighty army."

Editor Lazenby correctly asserts that the Plan of Union of the three branches of The Methodist Church provided for the segregation of the races and that there could not have been any union without such a plan. Then he argues that *good* men will not go back on their word and break faith by trying to tear down the jurisdictional system. What Brother Lazenby fails to acknowledge is that moral responsibility regarding Methodism's jurisdictional system works *both* ways.

Unification is eleven years old and those eleven years have been the most cataclysmic years in human history and years in which the race issue has been in the forefront of the world's thought. No one desires to deny the basis upon which unification was made possible and nobody wants to break faith. It is rather because some of us want to *keep faith* with human progress that we oppose the continued segregation of the races. It is not something Northerners wish to force upon Southerners, but *something the world situation is forcing upon all of us.* Editor Lazenby can lambaste his brother Methodists who oppose segregation to his heart's content but he cannot spit against the rising wind of world opinion without spitting in his own face. The Methodist Church should trim its sails accordingly *or get trimmed* There is no morally defensible argument for perpetuating segregation in a Christian church when even the secular world is fast outgrowing it. The longer Methodism persists in it just so long will its place of world leadership diminish and Christianity suffer as a whole. This is no time to advocate a stonewall tactic.

"Lead on, O King Eternal, The day of march has come!" — Reprinted from *The Michigan Christian Advocate,* March 29, 1951.

A PASTORAL PARABLE

J. EDWARD CAROTHERS

"On A Fuse Loosely Installed"

Now it came to pass that in the season of epidemic, the Keeper of the Keys of the Temple was warned by his physician to abstain from going forth and he was obedient.

But the Evil Spirits entered into the heating system, and the furnaces grew cold. And there came a plea unto the Pastor that he might make them hot again with some magic such as Moses used to gain water from the rock. And in his foolishness he went forth, howbeit he was ignorant beyond measure of the heating plant which lieth deep within the secrets of the Temple.

Yet as one who hath all knowledge he pushed buttons, twisted valves and cast switches to and fro until there was a great hissing of steam like unto the abode of the Evil One; and there was heat.

But not for long! And the calamity became worse than before, because all the gauges dropped to zero. And the simple-minded Old Man consented to call the expert.

And when the expert had come, he looked with compassion upon the great multitudes now assembled in the Furnace Chamber, and then he opened a box upon the wall and taketh from it a little fuse which was burned out. And he placed therein a new one saying, "A fuse loosely installed is soon burned out."

And the Pastor went again to his Upper Room and reflected that in matters of the spirit, as in mechanics, a tight connection saves destruction. And he resolved to be more faithful in his daily meditation that he might not be too soon burned out.

Aid Hard Of Hearing

CHICAGO (RNS) — What is believed to be the first Sunday school ever equipped so that hard-of-hearing children can hear was dedicated at the Irving Park Baptist Church here.

Presaging a new emphasis on bringing Sunday school to handicapped children, facilities have been installed in the church to accommodate 10 children, with individual microphone and adjustable headphones.

With the help of electronic aids the children not only can speak and sing together, but can hear the Bible stories as they are told.

A prominent Chicagoan donated the special equipment, but stipulated that his name be withheld. In accordance with his wishes, however, the Sunday school will be conducted on an interdenominational basis.

Bars Campus Services

NEWARK, Del. (RNS) — Church-sponsored student clubs at the University of Delaware here have been barred from holding denominational services in buildings on the university campus.

The ban was ordered by Dr. Ardwin J. Dolio, chairman of the university's committee on co-ordination of student affairs.

It was issued with the statement that university authorities feel that "the holding of sectarian services is not in keeping with the non-sectarian character of a state university, and the use of its property for such worship services does not accord with the spirit of the university's charter."

Directly affected by the injunction, which came as a surprise to religious leaders both in and out of the university, are seven student groups which comprise the University Religious Council.

These groups are the Wesley Club, an organization of Methodist students; the Alison Club, for Presbyterian students; the Canterbury Club, for Episcopalians; the Friends' Fellowship, for members of the Society of Friends; the Newman Club, for Catholics; the Hillel Councillorship, for Jewish students; and the Inter-Varsity Christian Fellowship, a Protestant fundamentalist group.

Dr. Dolio said that "the university is pleased that the churches of Newark have undertaken to sponsor these student groups, and it is pleased to have its students associated with any church of their own choice." But he added that "university officials are of the opinion that off-campus facilities for holding meetings of the individual clubs should be provided by the sponsoring churches."

The Feast Of Liberation

MAEANNA CHESERTON-MANGLE,

"When your children shall say unto you, What mean ye by this service? . . . ye shall say, it is the sacrifice of the Lord's passover who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. . . ." (Exodus 12:26,27)

Thus did the Lord first proclaim unto Moses a Festival of Passover, as a memorial and declared that it should be kept "a feast to the Lord throughout your generations . . . a feast by an ordinance forever." (Exodus 12:14)

God had bidden Moses lead the Jews out of their Egyptian bondage into Palestine, the land of "milk and honey," but the Egyptian Pharaoh had refused permission for the exodus and made the lives of the Jews bitter with unceasing toil. Repeatedly, Moses pleaded with Pharaoh, "Let my people go," but the tyrant was unyielding, even though the Lord punished Egypt with many plagues. Then came the final, terrible retribution. God told Moses to have the Jews mark their doors with the blood of a lamb, so that the angel of death would pass over their houses. So it was done. The Jewish homes were spared but the first-born of every Egyptian family was struck dead.

The feast of the Passover has celebrated these events for more than three thousand years. Today, the holiday last for eight days, coming at the end of March or the beginning of April.

The high point of the Passover celebration is the Seder, which is held in Jewish homes on the first night—sometimes the first two nights—of the holiday. The essence of this Seder is the recital, with appropriate hymns and prayers, of the story of the Exodus. On the Seder table are placed matzoh, bitter herbs, haroseth—a mixture of chopped apples, raisins and nuts, a roasted egg and the shankbone of a lamb.

Each of these dishes has symbolic significance. The matzoh is the unleavened bread hastily baked for the exodus. The bitter herbs remind Jews of the hard lot of their ancestors. The haroseth represents the clay from which they made bricks for their Egyptian taskmasters. The roasted egg is the special additional sacrifice offered in the Temple on Passover, and the lamb bone symbolizes the animal whose blood marked the doors when the Angel of Death passed over.

After escaping from Egypt, the Jews wandered forty years in the wilderness, before reaching the Promised Land. Thus Passover, while commemorating Israel's release from bondage, also marks the onset of new tribulations. This is a meaning of Passover—that only the faithful, willing to brave hardship and disaster, are worthy of final redemption. It is a message basic to our Judea-Christian tradition. This universal meaning of Passover is further highlighted when we recall that our Last Supper of Jesus and His disciples was in fact the Passover Seder. —*Religious Press Committee*

R. M. BRADLEY & CO., INC.
REAL ESTATE
PROPERTY MANAGEMENT
250 Boylston Street Boston, Mass.
CO 6-6166

Younger Melish Sought As Rector

BROOKLYN, N.Y. (RNS) — The Rev. William Howard Melish was nominated as rector of Holy Trinity Episcopal Church here by a 119-11 vote of the congregation.

The congregation asked the vestry to elect Mr. Melish to succeed his father, Dr. John Howard Melish, who was ousted as rector by Bishop James P. DeWolfe on March 2, 1949.

Dr. Melish was removed from the post for approving and supporting the alleged radical

activities of his son, who was then assistant rector.

It was expected that the vestry would approve the appointment of the younger Melish but that Bishop DeWolfe would object to the nomination.

During the last two years vestrymen opposed to Dr. Melish have been replaced with pro-Melish officials. At the congregational meeting here two new vestrymen were elected to succeed vestrymen who had opposed the ousted rector.

One vestryman present at the meeting, however, opposed the election of Mr. Melish, saying that it would jeopardize the future of the church. He proposed that a rector be called who could draw people to the church or that merger with another Brooklyn church be arranged.

The Holy Trinity congregation normally comprises 450 families. Absence of the majority of members from the meeting indicated that many of those who objected to the Melishes may already have joined other parishes.

The meeting also voted to recommend to the vestry that Dr. Melish be named rector emeritus and permitted to continue living on church property.

Ousts Executive Secretary

New Haven, Conn. (RNS) — Dr. Willard Uphaus has been ousted as executive secretary of the National Religion and Labor Foundation by its executive board because of his participation in the Communist-sponsored World Peace Congress at Warsaw last fall.

A board announcement here, signed by the Rev. Francis W. McPeek of Chicago and John G. Ramsay of Atlanta, Ga., co-chairmen of the foundation, charged that, in a principal address on behalf of the 63-member American delegation to the congress, Dr. Uphaus made remarks "wholly condemnatory of American domestic and foreign policy," while offering "no criticism of Russian leadership or policy."

The board also censured Dr. Uphaus for accepting an invitation from the Soviet Peace Society to spend 10 days in Russia following the congress.

Dr. Uphaus, the co-chairmen said, attended the Peace Congress "without board action or consensus." By his trip to Europe, the board added, Dr. Uphaus "neglected two important responsibilities:" direction of the annual Interseminary Conference at the CIO convention in Chicago in November, and a board meeting "called months before" to consider foundation policy.

Dr. Uphaus, in a prepared reply to the board's announcement, said here that his trip to Europe was undertaken to "add to my knowledge of world affairs and my ability to work for peace and justice."

"To have been at Warsaw and in the Soviet Union," he said, "does not mean that one accepts the political system of the peoples there, or that he has any less appreciation of our traditional political and civil liberties."

In explanation of his own address, Dr. Uphaus said he objected to "the American habit of confessing other people's sins." He denied, however, a board charge that he had drawn a picture of "the aggressive nature and intentions of the American people." Dr. Uphaus said he told the congress that in the Bible "we find a tremendous potential for peace that must be awakened and organized into action."

Referring to his visit to Russia as a guest of the U.S.S.R. delegation, he said that "it is difficult to see what was un-American or un-Christian about trying to understand the culture and historic backgrounds that govern the life of the Soviet people."

In his statement, Dr. Uphaus described himself as " a Christian socialist," and said that "my life will always be dedicated to the cause of justice and peace."

Rejects Lottery Bill

Concord, N. H. (RNS) — A lottery bill was rejected by the House of Representatives here after New Hampshire's "Moral Lobby" exerted pressure against the measure.

It was the third legalized gambling bill that was turned down by the present legislature. Earlier measures would have legalized parimutuel dog racing and licensed bookies in the state. Religious groups had warned that legalized gambling would harm public morals and amount to "financing the state with sin."

The "Moral Lobby," known officially as the New Hampshire Citizens Legislative Committee, may also see its demand for restricting beano games incorporated into state law. The legislature is expected to pass bills that will prohibit Sunday games, attendance of minors, and cash prizes beyond $800.

Time Now For Action !

Children's Day Is Around The Corner

Variety Of Versions

Different Types And Colors Of Binding

At Very Moderate Prices

Send Your Order As Soon As Possible To

Massachusetts Bible Society

41 Bromfield Street, Boston 8, Mass.

West Germany To Get 600 Heifers

New Windsor, Md. (RNS) — A goal of 600 heifers to be shipped to West Germany this year has been set by the Heifer Project committee, an interdenominational group, Benjamin G. Bushong, executive secretary, announced here. He said that 231 heifers were sent to that area in 1950.

Although people returning from Germany report a general improvement in economic conditions there, Mr. Bushong said, "the fact remains that the expellee refugee being relocated on reclaimed waste land is finding it difficult to establish and develop a satisfactory way of life."

"It is to these people," he added, "that our representatives in Germany are attempting to distribute our contributions."

Boston Area Calendar

Apr. 6-8 — Christian Vocations Conference, the Methodist church, Waterville, Me.

Apr. 8 — Norwich District Conference, and M.Y.F. Rally. Trinity Church, Norwich, Conn.

Apr. 10-11 — Conference of U.S.A. member churches of the World Council of Churches, Euclid Baptist Church, Cleveland, Ohio.

Apr. 10-11 — New England Conference Woman's Society of Christian Service trip to the United Nations.

Apr. 11-13 — Deaconess Convocation, Kansas City, Mo.

Apr. 13-14 — New England Conference Recreation Lab, Rolling Ridge. Training for young people and adults in the techniques of leading and providing good recreation.

Apr. 13-15 — New England Southern Conference Lay Leaders Annual Retreat, Monponset, Mass.

Apr. 16 — Worcester District Spring Conference, Wesley Church, Worcester, Mass. Afternoon session, 2:30 — reports and business; fellowship supper, 6:30 p.m.; Layman's Night Program, 7:30 p.m.

Apr. 20 — Annual meeting of Springfield District, Woman's Society of Christian Service, Asbury Methodist Church, Springfield, Mass., all day.

Apr. 20-22 — New England Methodist Student Movement, Rolling Ridge.

Apr. 26 — Annual meeting of Boston District, Woman's Society of Christian Service, Hyde Park Methodist Church, 6:30 p.m.

Apr. 30 — Lynn District Spring Conference, Glendale Methodist Church, Everett, Mass., 2 p.m.

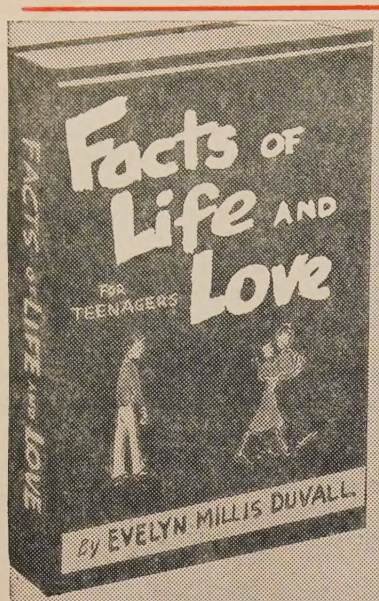
Apr. 30 — Springfield District Conference, Westfield, Mass., 2:30 p.m.

May 4 — Annual meeting of Lynn District, Woman's Society of Christian Service, First Methodist Church, Lynn, Mass., all day.

May 4 — May Fellowship Day.

May 6-13 — National Family Week.

May 18 — Rural Life Sunday.



does your teen-ager know the real facts?

"Straightforward book on sex, giving biological facts in modern, everyday language. Recommended for adolescents, young adults, parents and youth counselors."
—*Amer. Library Assn. Booklist*

"Sane, sound, reassuring book for young people . . . It minces no words in its descriptions of growing up and all the attendant problems of sex."
—*N. Y. Times Book Review*

"Seldom if ever have these problems been faced so helpfully and so honestly in a book for adolescents."
—*Parents' Magazine*

FACTS OF LIFE AND LOVE

by EVELYN MILLIS DUVALL

For your child, 384 fact-packed pages about sex, ethics and etiquette . . .

CHAPTERS

"Facts of Life and Love" contains 384 pages, 15 full-page plates, 100 drawings. Look at these interesting chapters:

- How Girls Grow Up
- When Boys Become Men
- Where Babies Come From
- Sex Troubles and Worries
- Getting Started in Dating
- Dating Know-How
- Parents and Dates
- Who Is It You Love?
- How Can You Tell?
- Petting • Saying No
- Love Out of Bounds
- The One and Only
- Becoming Engaged
- Getting Ready For Marriage

TEEN-AGERS deserve to have all their questions answered—and answered correctly. At last a book has been published that gives not only the facts about sex, but tells about good grooming, manners, giving parties, late hours, parents' attitudes, "going steady," one's place in the family, saying "No" to undesirable places, persons and activities.

Mrs. Duvall, consultant of the National Council of Family Relations is the author of the best-seller "When You Marry." As an experienced counselor and mother she has a sympathetic understanding of the complexities that face young people of today. She understands the real problems that face the teen-ager such as: the boy who thinks himself in love with an older woman, the girl who is drawn to the married man, the temptations of "love out of bounds." Her firm advice is given in such a manner that the reader is impressed with her sincerity.

Parents who are embarrassed by their teen-ager's pertinent questions about sex will want this book, but for all parents who want their children to have all the facts — this is the book for you and for them. Mail the coupon below today for your copy! *$3.00*

METHODIST PUBLISHING HOUSE
150 Fifth Avenue, New York 11, N. Y.
Rush to me....copy(s) of FACTS OF LIFE AND LOVE ☐ $3.00 per copy.
☐ Enclosed find $.... ☐ Charge my account $.....
NAME.....
ADDRESS.....
CITY.....ZONE....STATE.....

COKESBURY
Book Store

577 Boylston Street, Boston 16, Mass.
KEnmore 6-1091

Give Boston's Newest And Most Complete Religious Goods Store A Chance To Fill Your Every Church Need.

COME IN AND VISIT OR ASK FOR INFORMATION CONCERNING:

Church & Church School Records
Hymn Books
Church Furniture
Church Supplies

ALL GOOD BOOKS
Bibles
Reference Books
Film Rentals

Plan to use our convenient meeting room on the second floor, for your next meeting. It is available to all church groups without charge. Reserve it early and avoid disappointment!

Our aim is to give the local church the best service possible. Give us a chance to help you with your problems first.

VISIT YOUR

COKESBURY
Book Store

UNION THEOLOGICAL SEMINARY Library of the New York